AMASIS.

FROM

THE FRENCH

OF

J. H. B. DE SAINT PIERRE.

BY E. A. KENDALL.

DUBLIN:

Printed by William Folds,

FOR MESSRS. BURNET, P. WOGAN, W. PORTER, J. MOORE, W. JONES, G. FOLINGSBY, B. DORNIN, N. KELLY, H. FITZPATRICK, AND R. E. MERCIER.

1799.

BIBLIOTHECA PUBLICA

AMASIS.

A LITTLE before the autumnal equinox, Tirteus, a ſhepherd of Arcadia, was grazing his flock upon a height of Mount Lyceum, which projects along the gulph of Meſſenia. He was ſeated under ſome pines, at the foot of a rock, whence he contemplated, at a diſtance, the ſea, agitated by the winds. The olive-coloured waves were whitened with foam, which fell back in fantaſtic curves along the ſtrand. The boats of fiſhermen alternately appearing and diſappearing between the ſurges, ventured to ſeek their prey, at the riſk of being caſt upon the ſhore; while the large veſſels, under full ſail, and driven violently

by the wind, kept at a diſtance, fearful of ſhipwreck. At the bottom of the gulph, crowds of women and children raiſed their hands to Heaven, and uttered loud cries, at the ſight of the dangers which threatened the poor mariners, and the vaſt billows which broke with dreadful noiſes upon the rocks of Steniclaros. The echoes of Mount Lyceum repeated from all parts theſe rough and confuſed roarings with ſo much exactneſs, that Tirteus ſometimes turned his head, fancying that the tempeſt was behind him, and that the ſea was breaking upon the top of the mountain. But the cries of the coots and ſeagulls which came flapping their wings, to ſeek refuge, and the flaſhes of lightening which furrowed the horizon, ſoon made him ſenſible that ſafety was upon the land, and that the tempeſt was more terrible at a diſtance, than it appeared to his view.

Tirteus pitied the condition of ſeamen, and exulted in that of ſhepherds, becauſe, in ſome degree, it reſembled that of the Gods, by placing tranquillity in his heart, and the tempeſt under his feet. While he was expreſſing his gratitude toward heaven, two

two men of noble appearance appeared upon the great road which paſſed below, toward the baſe of the mountain. One was in the vigor of life, and the other ſtill in the bloom of youth. They walked ſwiftly, like travellers anxious to reach their deſtination. As ſoon as they were within hearing, the elder of the two aſked of Tirteus if they were not upon the road to Argos? But the noiſe of the wind ruſtling among the pines prevented Tirteus from hearing him; the younger, therefore, came up toward the ſhepherd, and cried aloud to him: "Father, are we not upon the road to Argos?" "My ſon," replied Tirteus, "I do not know where Argos lies. You are in Arcadia; upon the road to Tegrum; and the towers which you ſee below you, are thoſe of Bellemine." While they were talking, a ſhagged dog, young and frolicſome, which accompanied the ſtranger, ſeeing among the flock a ſhe-goat, intirely white, ran to play with her: but the goat terrified at the ſight of this animal, whoſe eyes were hid by hair, fled toward the top of the mountain, whither the dog purſued her. The young man called in

his dog, who immediately came to his feet, lowering his head, and wagging his tail. Having put a leaſh round the dog's neck, and begged the ſhepherd to hold him faſt, he ran himſelf after the goat, who continued to flee before him: but the dog nearly loſing ſight of him, gave ſo violent a ſpring, that he eſcaped from Tirteus, with the leaſh about his neck, and ran ſo haſtily after his maſter, that ſoon neither goat, nor traveller, nor dog, were to be ſeen.

The ſtranger who continued upon the high road was about to follow his companion, when the ſhepherd ſaid to him: "Sir, the weather is ſtormy, the night approaches, the foreſt and the mountains are full of marſhes, where you may be in danger of loſing yourſelf. Come, and take a little reſt within my cottage, which is cloſe by. I am very certain that my goat, which is very tame, will return of herſelf, and bring back your friend, if he does not loſe ſight of her." At the ſame time, the ſhepherd called his flock with his pipe, and it immediately began to file off, by a path, toward the ſummit of the mountain. A large ram marched at the head of the flock: he

he was followed by ſix ſhe-goats, whoſe dugs nearly touched the ground; twelve ewes, accompanied by their lambs, already well grown, came up after theſe; and a ſhe-aſs, with her colt, cloſed the proceſſion.

The ſtranger followed Tirteus in ſilence. They aſcended about ſix hundred paces, upon an open down, ſcattered over, here and there, with broom and roſemary. As they were entering the foreſt of oaks, which covers the top of Mount Lyceum, they heard the barking of a dog; ſoon after, they ſaw the young man's ſhock coming toward them, followed by his maſter, who brought the white goat upon his ſhoulder. Tirteus ſaid to the young man: 'My ſon, though this goat is a 'greater favorite than any other of my 'whole flock, I would rather have loſt her 'than you ſhould have given yourſelf ſo 'much trouble in recovering her: but, if 'you pleaſe, you ſhall repoſe yourſelf here 'this night; and to-morrow, if you wiſh 'to leave me, I will ſhew you the road to 'Tegrum, where you may be informed 'of that to Argos. Nevertheleſs, Sirs, 'if I may be permitted to adviſe, you will not

'not go hence to-morrow. It is the feaſt 'of Jupiter, upon Mount Lyceum. There 'will be aſſembled all the people of Ar-'cadia, and the greater part of Greece. 'If you will accompany me thither, you 'will make more acceptable to Jupiter, 'when I ſhall preſent myſelf at his altar, 'by adoring him in company with my 'gueſts.' The young ſtranger replied: 'O, good ſhepherd, we accept your hoſ-'pitality for this night, with thanks: but 'to-morrow, at dawn, we muſt continue 'our journey toward Argos. Long time 'have we been contending with the waves 'to reach this city. So famous over all 'the earth for its temples, for its palaces, 'and for the reſidence of the great Aga-'memnon.'

After this converſation they croſſed a part of the foreſt of Mount Lyceum, toward the Eaſt, and deſcended into a little valley, ſheltered from the winds. A freſh and ſoft herbage covered the ſides of the hills. At the bottom flowed a rivulet, called (1) * Acheloüs, which flows into the river called Alpheus, whoſe iſlands, covered

* See Notes at the end.

covered with Alders, and Luiden-trees, were perceptible upon the diſtant plain. The trunk of an old willow, which time had caſt down, ſerved as a bridge over the Acheloüs. This bridge had no ledging except large reeds, which grew along either ſide: but the brook, the bottom of which was paved with rocks, was ſo eaſily forded over, and ſo little uſe had been made of the bridge, that convoluſes almoſt covered it with their feſtoons of heart-ſhaped leaves, and white bell-flowers.

At a little diſtance from this bridge ſtood the habitation of Tirteus. It was a little houſe, covered with thatch, built upon a moſſy turf. Two poplars ſhaded it upon the ſide of the ſun-ſetting. Upon the ſouthern ſide a vine ſurrounded the doors and windows with its purple cluſters, and with its leaves, already of the colour of fire. An old ivy ſheltered it on the north, and covered, with its ever green-leaves, part of the ſtair-caſe which led on the outſide to the upper ſtory.

As ſoon as the flock approached the houſe, they began to bleat, as is uſual. Immediately they ſaw a young girl come down

down the ſtairs, carrying under her arm a veſſel to receive their milk. Her robe was of white wool; her cheſnut coloured locks were turned up under a hat, made of the rind of the hirden tree: her arms and feet were naked, and for ſhoes ſhe wore ſocks, as is the cuſtom of the Arcadian girls. From her ſhape you would have ſuppoſed her one of the nymphs of Diana: from her vaſe that ſhe was the Naïad of the ſtream; but her timidity diſcovered her to be a ſhepherdeſs. When ſhe perceived the ſtrangers, ſhe caſt down her eyes, and bluſhed.

Tirteus ſaid to her: 'Cyanea, my daughter, make haſte to milk your goats, and to prepare ſupper, while I warm ſome water, to waſh the feet of theſe travellers, whom Jupiter has ſent to us.' At the ſame time he begged the travellers to reſt themſelves at the foot of the vine, upon a graſs-plat. Cyanea, having kneeled down upon the turf, milked the goats who had gathered round her; and when ſhe had finiſhed, ſhe led the flock into the fold, which was at one end of the houſe.

It

It was already dark, but a lamp ſuſpended from the ceiling, and the blaze of the hearth, which according to the manner of the Greeks, was in the middle of the room, ſufficiently illuminated it. Againſt the walls hung flutes, ſhepherd's crooks, ſcrips, moulds for making cheeſe; and upon the ſhelves, that were faſtened to the joiſts, ſtood baſkets of fruit, and earthen pans full of milk. Over the door by which they had entered, was a little earthen figure of Ceres; over that of the ſheep-fold, the figure of the God Pan, made of the root of an olive tree.

No ſooner were the ſtrangers introduced than Cyanea placed the table, and ſerved up cabbages and bacon, ſome wheaten bread, a pot filled with wine, a cream cheeſe, freſh eggs, and ſome of the ſecond figs of the year, white and violet coloured. She placed four oaken ſeats by the table: ſhe covered that of her father with the ſkin of a wolf which he himſelf had killed in hunting. Afterward, having aſcended to the upper ſtory, ſhe brought the fleeces of two ſheep: but while ſhe ſpread them upon the ſeats of the travellers, ſhe burſt into

tears. Her father ſaid to her: 'My dear 'child, will you always remain inconſola-'ble for the loſs of your mother? And can 'you never touch any thing which ſhe was 'accuſtomed to uſe, without ſhedding 'tears?' Cyanea made no reply: but turning her head to the wall, ſhe wiped her eyes. Tirteus addreſſed a prayer, and offered a libation to Jupiter, the patron of hoſpitality, and having aſked his gueſts to ſit down, they all began to eat, in profound ſilence.

When they had finiſhed eating, Tirteus ſaid to the two travellers: 'My dear gueſts, 'had you chanced to enter the habitation 'of ſome other inhabitant of Arcadia, or, 'had you paſſed this way ſome years ſince, 'you would have been welcomed better. 'But the hand of Jupiter has ſtricken me. 'Once, I had upon the neighbouring hill 'a garden, which ſupplied me at all ſeaſons 'with vegetables, and excellent fruit: it is 'now ſwallowed up in the foreſt. This ſoli-'tary valley once reſounded with the low-'ing of my oxen. You, then, had heard 'nothing in my dwelling, from morning 'to even, but ſongs of mirth, and expreſ-

'ſions

'ſions of joy. Round this table I have
'ſeen three ſons, and four daughters. The
'youngeſt ſon was arrived at an age fit to
'attend a flock of ſheep. My daughter
'Cyanea dreſſed her little ſiſters, and was
'already a mother to them. My wife,
'induſtrious and ſtill young, maintained
'all the year, plenty, pleaſure, and peace,
'around me. But the loſs of my eldeſt ſon
'has been followed by that of almoſt all
'my family. Like other young men, he
'was fond of ſhewing his agility by climb-
'ing to the top of the loftieſt trees. His
'mother who was much terrified at ſuch
'exerciſes, had frequently begged him to
'deſiſt from them. I had often predicted
'to him that ſome misfortune would be
'the conſequence. Alas! the Gods have
'puniſhed my indiſcreet predictions by
'fulfilling them. One ſummer's day when
'my ſon was in the foreſt, keeping the
'flocks with his brothers, the youngeſt
'wiſhed to eat ſome fruit of a wild cherry-
'tree. Immediately the eldeſt climbed it,
'to gather the fruit; and when he had
'reached the ſummit, which was very high,
'he ſaw his mother at a little diſtance, who

'perceiving

'perceiving him, in her turn uttered a 'loud ſcream, and fainted. At this ſight 'terror, or repentance, ſeized my unhappy 'ſon; he fell. His mother, being brought to 'herſelf by the cries of her children, haſten-'ed toward him: ſhe tried in vain to bring 'him to life in her arms; the unfortunate 'boy turned his eyes toward her, pro-'nounced her name and mine, and expired. 'The affliction which oppreſſed my wife 'ſunk her in a few days into the grave. 'The moſt tender unanimity prevailed 'among my children, and their affection 'for their mother equalled it. They all 'died of ſorrow for her loſs, and for that 'of each other. With how much care have 'I not preſerved this!.....' Thus ſpake Tirteus, and, notwithſtanding his efforts, tears filled his eyes. Cyanea hung upon her father's neck, and mingling her tears with his, ſhe preſſed him in her arms without having power to ſpeak. Tirteus ſaid: 'Cyanea, my dear girl, my only 'conſolation, ceaſe to afflict thyſelf: we 'ſhall one day ſee them again: they are 'with the Gods.' He ſpoke and ſerenity appeared in his face again, and in that of his

his daughter. With a tranquil geſture, ſhe poured wine into each of the cups; and taking a ſpindle, with a diſtaff, furniſhed with wool, ſhe came and ſeated herſelf by her father, and began to ſpin, looking at him, and leaning upon his knees.

The travellers, in the mean time, were melted into tears. At length, the youngeſt, reſuming the converſation, ſaid to Tirteus: 'Had we been received into the palace, and at the table of Agamemnon, at the moment when, covered with glory, he beheld again his daughter Iphigenia, and his wife Clytemneſtra, who had ſo long ſighed for his return, we could neither have heard nor ſeen any thing ſo pathetic as that of which we are here ſpectators. O, good ſhepherd! it muſt be acknowledged that you have ſuffered great misfortunes: but if Cephas, whom you ſee here, would relate thoſe to you which overwhelm men in every part of the earth, you would ſpend the whole night in liſtening to him, and in exulting in your own lot. How many miſeries are unknown to you, in this peaceable retreat! You live in freedom: nature ſupplies all your wants;

paternal

paternal love renders you happy ; and a mild religion conſoles you in all your troubles.

Cephas ſaid to his young friend : ‘ My ‘ ſon, relate to us your own misfortunes : ‘ Tirteus will liſten to you with more ‘ eagerneſs than he would to me. In ‘ mature age, virtue is commonly the fruit ‘ of reaſon : in youth, it is always that of ‘ feeling.’

Tirteus, addreſſing himſelf to the young ſtranger, ſaid : ‘ Perſons of my age do not ‘ ſleep much. If you are not overcome by ‘ fatigue, I ſhall hear you with great plea- ‘ ſure. I never have been out of my own ‘ country, but I love, and honor travellers. ‘ They are under the protection of Mer- ‘ cury and of Jupiter. One always learns ‘ ſomething uſeful in their company. As ‘ for you, you muſt certainly have expe- ‘ rienced great diſtreſs in your own coun- ‘ try, having while yet ſo young, quitted ‘ your parents, with whom it is ſo pleaſant ‘ to live and to die.’

‘ Though it is difficult,’ replied the young man, ‘ to ſpeak always of ourſelves ‘ with ſincerity, you have given us ſo kind

‘ a

'a reception, that I ſhall freely tell you all 'my adventures, good and bad.'

'My name is Amaſis (2). I was born at Thebes in Egypt, of an opulent father. He had me educated by the prieſts of the temple of Oſiris. They inſtructed me in all the ſciences upon which Egypt prides herſelf; the ſacred language, by means of which you may converſe with ages paſt; and the language of the Greeks, which enables us to hold intercourſe with the nations of Europe. But what is above ſciences and languages, they taught me, to be juſt; to ſpeak the truth; to fear the Gods only; and before every thing elſe, to prefer that glory which is acquired by virtue.

'This laſt ſentiment increaſed in me with my years. Nothing had been ſpoken of in Egypt, for a long time paſt, but the Trojan war. The names of Achilles, of Hector, and of other heroes, diſturbed my ſleep. I would have purchaſed a ſingle day of my renown by the ſacrifice of all my life. I admired the fate of my countryman, Memnon, (3) who periſhed upon the walls of Troy; and for whom a ſuperb monument

ment was built at Thebes. What do I ſay? I would willingly have given my body to be changed into the ſtatue of a hero, if it might have been exhibited upon a pillar to the veneration of peoples.

'I reſolved then to tear myſelf from the delights of Egypt, and from the endearments of the paternal manſion, that I might acquire ſplendid reputation. Frequently when I ſaw my father, I ſaid to him: 'Send me 'to the ſiege of Troy, that I may make my 'name illuſtrious among men. You have 'my elder brother with you, who is ſuf-'ficient to ſecure the continuance of your 'poſterity. If you always oppoſe my wiſhes 'through the dread of loſing me; know 'that, though ſecure from the dangers of 'war, I ſhall not eſcape the deſtruction of 'regret.' In truth, I was viſibly declining: I became ſo much attached to ſolitude, that I received the ſurname of Moneros. My father tried in vain to combat a ſentiment which was the fruit of the education which he had given me.

'One day he preſented me to Cephas, exhorting me to follow his counſels. Though I had never ſeen Cephas before, a ſecret

ſecret ſympathy immediately attached me to him. This valuable friend did not try to combat againſt my ruling paſſion, but to weaken it, he changed the object. 'You 'love glory,' ſaid he to me, 'it is the 'ſweeteſt thing in the world, ſince even 'the Gods have fought to ſhare it: but how 'do you intend to gain it at the ſiege of 'Troy? Which ſide will you take, the 'Grecian or the Trojan? Juſtice is with 'Greece, pity and duty for Troy. You are 'an Aſiatic, would you fight for Europe 'againſt Aſia? Would you bear arms 'againſt Priam, that unfortunate father 'and king, ready to ſink with his family 'and his empire under the ſword of the 'Greeks? On the other hand, would you 'attempt to defend the raviſher Paris, and 'the adultereſs Helen, againſt her huſband? 'There is no true glory without juſtice. 'But when a free man can diſcover in the 'quarrels of kings, which ſide is juſt, do 'you believe that in following it conſiſts 'the greateſt glory that can be acquired? 'Whatever may be the applauſes that 'conquerors may receive from their coun-'trymen, believe me, mankind will one 'day

'day well underſtand how to place them 'in their proper ſituation. They have 'beſtowed only the ranks of heroes and 'demi-gods upon thoſe who have done 'merely juſtice: as Theſeus, Hercules, 'Pirithöus: but they have ſeated thoſe 'upon the thrones of Gods, who were 'benefactors: ſuch are Iſis, who gave laws 'to men; Oſiris, who taught them the arts 'of navigation; Apollo, muſic; Mercury, 'commerce; Pan, to tend the flocks; 'Bacchus, the culture of the vine; Ceres, 'the growth of corn. I am a native of 'Gaul,' continued Cephas, 'it is a coun-'try naturally good and fertile: but, for 'want of civilization, it is deſtitute of the 'greater part of thoſe productions which 'contribute to happineſs. Let us go, and 'carry thither the arts and uſeful plants of 'Egypt, a humane religion, and ſocial 'laws, we ſhall bring back perhaps, ſome 'things uſeful to your country. There 'is not a barbarous people that has not 'ſome kind of ſkill from which a poliſhed 'people may derive benefit: ſome antient 'tradition, ſome production rare, and pecu-'liar to the climate. It is by theſe circum-

'ſtances

'ſtances that Jupiter, the father of man-
'kind, unites by a reciprocal exchange of
'benefits all the people of the earth; poor
'or rich, barbarian or civilized. If we
'ſhould not find in Gaul any thing uſeful
'to Egypt; or, if we loſe by ſome accident
'the friut of our voyage, there will yet re-
'main with us one acquiſition of which
'neither death nor tempeſts can deprive
'us: that will be the pleaſure of having
'done good.'

This diſcourſe immediately illumined my mind with a divine ray. I embraced Cephas, with tears in mine eyes. 'Let us go,' I ſaid to him, 'let us do good to mankind: let us 'go to imitate the Gods!'

My father approved of our project; and, when I took leave of him, he ſaid, folding me in his arms: 'My ſon, you go to un-
'dertake the moſt difficult thing in the
'world; for you are going to labor for the
'happineſs of mankind: but if you can
'find your own happineſs, be well aſſured
'that you will render mine complete.'

After bidding adieu, Cephas and I embarked at Canopus, on board a Phœnician veſſel which was going to Gaul for a cargo of furs,

and

and to the Britiſh iſlands for tin. We carried with us linen cloths, models of waggons, ploughs, and various looms; veſſels of wine, inſtruments of muſic, and grains of many ſpecies: among others, thoſe of hemp and flax. We cauſed cheſts to be faſtened round the poop of the ſhip, on the deck, and even on the cordage, in which were ſlips of the vine, which were in bloſſom, and fruit trees of many ſorts. Our veſſel, covered with vine-branches and leaves, might have been taken for that of Bacchus, going to the conqueſt of the Indies.

We anchored firſt upon the coaſt of the iſland of Crete, to take in ſome plants adapted to the climate of Gaul. This iſland produces a greater variety of vegetables than Egypt, which is its neighbour, on account of its different temperatures, from the burning ſands of its ſhores to the ſnows which cover Mount Ida, the ſummit of which is loſt in the clouds. But, what ought to render it ſtill more dear to its inhabitants, it is governed by the ſage laws of Minos.

A fa-

A favourable wind afterward carried us from Crete to the heights of Melita(4). This is a ſmall iſland, the hills of which being formed of white ſtone, appear like cloths, ſpread out in the ſun-ſhine. We caſt anchor, to take in water, which is preſerved there in great purity in ciſterns. We ſhould have expected other ſuccour in vain: this iſland is deſtitute of every thing, though from its ſituation between Sicily and Africa, and by the vaſt extent of its port, it ought to be the centre of commerce between Europe, of Africa, and even of Aſia. Its inhabitants ſubſiſt entirely by plunder. We preſented them with ſome ſeeds of the melon, and of Xylon (5). This is an herb which thrives in the drieſt places, and the wool which it produces ſerves for the manufacture of cloths extremely delicate and white. Though Melita, which is a mere rock, produces almoſt nothing fit for the ſubſiſtance of men and animals, yet there is taken annually, about the autumnal equinox, a prodigious quantity of quails (6), which repoſe there on their paſſage from Europe into Africa. It is a curious ſight to ſee them, fattened as they are, croſs the ſea,

ſea, in quantities almoſt incredible. They wait till the wind blows from the north, when railing one of their wings in the air, and ſtriking with the other like an oar, they graze along the waves, with their rumps loaded with fat. When they arrive at Melita, they are ſo fatigued that they may be taken with the hand. A man may gather more in one day, than he can eat in a year.

From Melita we had a fair wind as far as the iſles of Enoſis (7), which are ſituate at the ſouthern extremity of Sardinia. There they became contrary, and obliged us to anchor. Theſe iſlands are only heaps of ſand, which ſcarcely produces any thing; but, by the wonderful providence of the Gods, who in the moſt barren places, nouriſh mankind in a thouſand different ways, tunnies are given to theſe ſands, as quails are to the rock of Melita. In the ſpring tunnies, who come from the main ocean into the Mediterranean, paſs between Sardinia and the iſlands of Enoſis, in ſo great multitudes, that the inhabitants are employed, night and day, in fiſhing for, and ſalting them, and extracting their oil. I have ſeen the burnt bones of theſe fiſhes upon

upon there ſhores, in heaps that was larger than this houſe. But this bounty of nature does not enrich the iſlanders: they fiſh for the profit of the inhabitants of Sardinia. Thus, at the iſlands of Enoſis, we ſaw only ſlaves; and at Malta, tyrants.

The winds having changed in our favour we ſet ſail, after having preſented to the people a few ſlips of the vine, and received from them ſome young plants of the cheſnut, which they brought from Sardinia, where that fruit arrives at a conſiderable ſize.

During the voyage, Cephas pointed out to me the various aſpects of the ſhores that we paſſed, of which nature has not made any two alike in quality and in form, in order that various plants and various animals may find different temperatures in the ſame climate. When we could only ſee the ſky and water, he turned my eyes upon the ſeamen. He ſaid to me: 'Look 'at theſe men, how robuſt are they! You 'would take them for tritons. Bodily 'exerciſe is the aliment of health (8). It 'diſſipates an infinity of maladies and 'paſſions, that originate in the indolence 'of

'of cities. The Gods have deſtined human 'life after the manner of the oaks of my 'country: the more they are battered, 'the more vigorous they become.' 'The 'ſea,' ſaid he to me, again, 'is a ſchool 'of all the virtues. It preſents every 'kind of privation, and of danger. It 'forces men to be courageous, ſober, con-'tinent, prudent, patient, vigilant, religi-'ous.'

But, replied I, why then are the greater part of our companions in this voyage without any one of theſe qualities? They are almoſt all intemperate, violent, impi-ous, praiſing or blaming, without diſcern-ment, whatever they behold.

'It is not the ſea that corrupts them,' replied Cephas. 'They have brought 'their paſſions from the land. It is the 'love of money, idleneſs, the deſire of 'giving themſelves up to all ſorts of 'diſorder when they are aſhore, that leads 'a great number of men to go to ſea, for 'the purpoſe of enriching theirſelves; 'and as they cannot have the means of 'ſatisfying theſe inclinations upon theſe 'elements, without much trouble, you 'ſee

'ſee them always reſtleſs, ſullen, and 'impatient; becauſe there is nothing ſo 'ill-tempered as vice, at the moment in 'which it finds itſelf in the path of virtue. 'A ſhip is a crucible, wherein the moral 'qualities are tried. The vicious grow 'worſe, and the good become better. But 'virtue gathers ſomething from all ſitua-'tions. Improve yourſelf by the ſight of 'theſe errors. Here you may learn to 'look with equal contempt upon injury, 'and upon empty applauſe; to place all 'your happineſs within yourſelf; and to 'take the Gods for witneſſes of your con-'duct. He that would do good to man-'kind, ought to accuſtom himſelf early to 'the ſufferance of evil. It is by perſonal 'labor, and by the injuſtice of mankind, 'that you ſtrengthen, at once, both your 'body and your mind. It is thus that 'Hercules has acquired that prodigious 'courage and ſtrength which has exalted 'him even to the ſtars.'

I followed, as far as I was able, the advice of my friend, notwithſtanding my extreme youth. I worked at lifting the heavy blocks, and manœuvering the ſails:

but, at the leaſt raillery of my companions, who laughed at my inexperience, I was entirely abaſhed. It was more eaſy to expoſe myſelf againſt the tempeſts, than againſt the ridicule of men: to ſuch a degree had my education rendered me ſenſible to the opinions of others.

We entered through the ſtrait that ſeparates Africa from Europe, and we ſaw, to to the right and left, the two mountains of Calpe and Abila, which guard the paſſage. Our Phœnician ſailors did not fail to make us remark, that their nation was the firſt of all the nations upon the earth which dared to venture into the vaſt ocean, and to coaſt along its ſhores even under the frozen Bear. They raiſed its glory far above that of Hercules, who raiſed, ſaid they, two pillars at this paſſage, with the inſcription: FARTHER YOU CANNOT PASS: as if the boundary of his reſearche ought to be that of the courſes of the human race.

Cephas who neglected no opportunity of recalling men to juſtice, and of paying homage to the memory of heroes, ſaid: 'I have always heard that we ſhould reſ-

'pect

'pect the antients. The inventors of each 'ſcience are the moſt worthy of praiſe, 'becauſe they open the career for other 'men. Thoſe who follow have conſider-'ably leſs hardſhip in going beyond the 'firſt. An infant mounted upon the 'the ſhoulders of a tall man, ſees much 'farther than he that is his ſupporter.' But Cephas ſpoke to the ſeamen in vain: they diſdained to render the leaſt honor to the memory of the ſon of Alcmene. For ourſelves, we venerated the ſhores of Spain, whereon he killed the three-bodied Gerion: we crowned our heads with poplar-branches, and poured wine of Thaſos into the waves, in his honor.

Soon after we diſcovered the deep and verdant foreſt that covers Celtic-Gaul. It was a ſon of Hercules, called Galates, who gave to the inhabitants the ſurname of Galates, or Gauls. His mother, the daughter of a king of the Celtæ, was of a prodigious ſtature. She diſdained to take an huſband from among her father's ſubjects; but when Hercules paſſed through Gaul, after the defeat of Gerion, ſhe could not refuſe her heart and hand to the con-

queror of a tyrant. Next, we entered the channel which ſeparates Gaul from the Britiſh iſles; and in a few days we arrived at the mouth of the Seine, whoſe green waters may at all times be diſtinguiſhed from the azure waves of the ſea.

I was tranſported with joy. We had nearly finiſhed our voyage. Our trees were alive, and covered with leaves. Several, and particularly the ſlips of vine, were laden with ripe fruits. I anticipated the hearty welcome that we were about to receive from a people deſtitute of the principal gifts of nature, when we ſhould debark upon their ſhore with the moſt excellent productions of Egypt and of Crete. The works of agriculture alone are ſufficient to fix an erratic and vagabond people; and to take away from them the deſire of ſuſtaining human life by violence, while nature maintains it by ſo many bleſſings. A ſingle grain of corn, ſaid I, will of itſelf poliſh all this country, by means of the arts to which agriculture gives birth. This ſingle grain of flax will, one day, clothe all its people. This ſlip of the vine will ſuffice to ſpread gaiety and joy over

over their feſtivals for ever. Then it was that I felt how ſuperior to the works of man are thoſe of nature. The firſt begin to decay as ſoon as they are accompliſhed; the latter, on the contrary, have in them the ſpirit of life to perpetuate their exiſtence. Time, which deſtroys the monuments of art, multiplies thoſe of nature. I ſaw that more wealth is contained within a ſingle ſeed, than Egypt poſſeſſes in the treaſury of its kings.

I gave myſelf up to theſe divine and humane ſpeculations; and, in the exceſs of my joy I embraced Cephas, who had given me ſo juſt an idea of the wealth of nations, and of true glory. In the mean time, my friend remarked that the pilot was about to go up the Seine, before the mouth of which we then were. Night was approaching; the wind was weſterly, and the horizon was very cloudy. Cephas ſaid to the pilot: 'I adviſe you not to enter the river; but, 'rather, to caſt anchor in that port, belov-'ed by Amphitrite, which you ſee upon 'the left. Permit me to relate what I 'have learned upon this ſubject from the 'antients:

'The

'The Seine, daughter of Bacchus and 'the nymph Ceres, followed the goddeſs 'of harveſts into Gaul when ſhe ſought 'her daughter Proſerpine over all the 'earth. When Ceres had finiſhed inquiry, 'Seine prayed that, as a recompence for 'her ſervices, thoſe meadows might be 'given to her which you ſee below. The 'Goddeſs conſented: and granted farther, 'to the daughter of Bacchus, that corn 'ſhould grow upon whatever ground ſhe 'trod. She then left Seine upon thoſe 'banks; and gave her, for a companion 'and attendant, the nymph Heva, whoſe 'duty it was to watch near her miſtreſs, 'leaſt ſome god of the ſea ſhould force her 'away, in like manner as her daughter 'Proſerpine had been forced by the god 'of hell.

'One day, when Seine amuſed herſelf 'by rambling upon the ſands, looking for 'ſhells, and when, with loud cries, ſhe 'fled before the waves of the ſea which 'ſometimes wetted the ſoles of her feet, 'and ſometimes reached even to her knees, 'Heva, her companion, deſcried, beneath 'the billows, the purple viſage and the

'blue

'blue robe of Neptune. The God had
'come from the Orcades after a violent
'earthquake, and he was coaſting along
'the ſhores of the ocean, examining, with
'his trident, whether their foundations
'were ſtill firm. At the ſight, Heva ut-
'tered a loud ſhriek, and warned Seine,
'who immediately fled to the meadows.
'But the god of ſeas had ſeen the nymph
'of Ceres, and ſtruck with the elegance of
'her form, and with her agility, he pur-
'ſued her with his ſea-horſes along the
'ſtrand. He was about to ſeize her when
'ſhe invoked Bacchus her father, and
'Ceres her miſtreſs. Both heard her with
'favor: at the moment in which Neptune
'extend his arms to claſp it, the whole
'body of Seine melted into water; her
'veil, and her green veſtments, which
'the winds drove before her, became
'waves of an emerald color; ſhe herſelf
'was changed into a ſtream of the ſame
'color, which ſtill delights to ſtray amid
'the fields which, when a nymph, ſhe
'loved. What is moſt remarkable is, that
'Neptune, notwithſtanding her metamor-
'phoſis, is ſtill enamoured of her charms,

'as,

'as, they ſay, the river Alpheus in Sicily 'is, even now, of the fountain Arethuſa. 'But, if the God of Ocean has preſerved 'his affection for Seine, Seine alſo pre-'ſerves her averſion. Twice a day he pur-'ſues her with impetuous roarings; and, 'each time, Seine flies to the meadows, 'going upward toward its ſource, againſt 'the natural courſe of rivers. Always 'does ſhe ſeparate her green waves from 'the azure billows of Neptune.

'Heva died with grief for the loſs of 'her miſtreſs. But the Nereids, to reward 'her fidelity, reared upon the ſhore a tomb 'of black and white ſtones, which may be 'ſeen at a great diſtance. By divine 'art they placed within it an echo, that 'Heva, after death, might preſerve mari-'ners, by hearing and by ſight, from the 'dangers of the land, as, during life, ſhe 'had warned the nymph of Ceres of the 'dangers of the ſea. You ſee, hence, her 'tomb. It is that rugged mountain, 'formed of diſmal lares of black and white 'ſtones. It always bears the name of 'Heva (9); you ſee in that heap of pebbles 'with which its baſe is covered, the efforts

of

'of irritated Neptune to batter its foundation; and you may hear, from this situation, the groans of the mountain warning the ſeamen to take care of theirſelves. 'Amphitrite, moved by the misfortune of 'Seine, and the incontinency of Neptune, 'prayed the Nereids to ſcoop out this little 'bay which you ſee upon the left, at the 'mouth of the river, and ſhe has ordained 'that it ſhall be always a ſafe ſhelter from 'the fury of her huſband. Enter it, therefore, now, if you believe my words, 'while the day laſts. I aſſure you that I 'have often ſeen the god of the ſeas purſue 'the Seine, and overturn every thing that 'he met in his progreſs. Take care, then, 'that you do not throw yourſelf into the 'way of a God rendered furious by love.'

'You muſt, certainly,' replied the pilot to Cephas, 'take me for a very ſtupid 'man, when you tell ſuch ſtories as theſe 'to a perſon of my years. I have been a 'pilot theſe forty years. I have moored 'night and day in the Thames, which is 'full of ſhallows; and in the Tagus, which 'is ſo rapid; I have ſeen the cataracts of 'the Nile, that make ſuch dreadful noiſes;

'and never have I ſeen, neither have I ever 'heard the like of what you have related. 'I will not be fool enough to anchor here, 'while the wind ſerves for going up the 'river. I ſhall paſs the night in its chan-'nel, and I ſhall ſleep very ſoundly.'

He ſaid, and in concert with the ſailors, he ſet up an hoot, ſuch as preſumptuous and ignorant men are accuſtomed to make, when advice is given to them, the meaning of which they do not underſtand.

Cephas then approached me, and aſked if I knew how to ſwim? No, replied I. I have learned in Egypt all that is likely to gain honor among men; and almoſt nothing that is uſeful to myſelf. He ſaid to me: 'Let us not quit each other: let us 'keep cloſe to this bank of rowers, and re-'poſe all our confidence in the Gods.'

Meanwhile, the veſſel driven by the wind, and, without doubt, by the vengeance of Hercules, entered the river at full ſail. We firſt cleared three large ſand-banks, which are at its mouth, and then, going up its channel, we ſaw nothing round us but vaſt foreſts, which ſpread on each ſide to its brink. We perceived no other

ſigns

ſigns of population than a few clouds of ſmoke, riſing here and there above the trees. We rowed on till night obſcured our way, when the pilot dropped anchor.

The veſſel, driven on one ſide by the freſhneſs of the wind, and on the other by the force of the current, lay acroſs the channel. Notwithſtanding the dangerouſneſs of this ſituation, the ſailors gave theirſelves up to drink and revelling, believing that they were ſecure from every danger, becauſe land was on every ſide. After this they went to ſleep, without leaving a ſingle man to watch the movements of the veſſel.

Cephas and myſelf remained upon deck, ſeated upon the rowers' bank. We baniſhed ſleep from our eyes, engaged by the majeſtic ſpectacle of the ſtars that rolled over our heads. The conſtellation of the bear had half accompliſhed its courſe, when we heard a dull diſtant roaring noiſe, reſembling that of a cataract. I roſe, imprudently, to diſcover what it might be. I perceived, by the whiteneſs of its foam, a mountain of water (10) which came from the ſea, rolling over itſelf. It filled the whole breadth of the river, and riſing above the

the banks, on the right, and on the left, it broke with an horrible noiſe among the trunks of the trees of the foreſt. In the ſame inſtant, it overwhelmed our veſſel, and meeting it croſsway, caſt it upon the ſhore: this motion caſt me into the water. A moment after, a ſecond ſurge, ſtill more lofty than the firſt, intirely overſet the veſſel. I remember that I inſtantly heard a multitude of diſmal ſuffocating cries iſſuing from the wreck; but being deſirous myſelf to call my friend to my aſſiſtance, my mouth was filled with ſalt water; it hummed in my ears, I felt myſelf hurried along with extreme rapidity, and, a little after, I loſt all recollection.

I ſcarcely know how long I remained in the water; but when I came to myſelf, I ſaw the bow of Iris in the weſtern heaven, and on the eaſt ſide, the firſt fires of Aurora tinted the clouds with ſilver and vermillion. I was ſurrounded by a group of young girls, extremely fair, and half covered with ſkins. Some of theſe preſented liquors to me in ſhells, others dried me with moſſes, others ſupported my head with their hands. Their flaxen hair, their vermeil

meil cheeks, their blue eyes, and I know not what of heavenlineſs which pity added to the countenances of theſe women, made me believe that I was in heaven, and by the Hours who daily open its door to unfortunate mortals.

The firſt deſire of my heart was to ſeek for you, and the ſecond to enquire after you, O Cephas! I could not have believed myſelf happy even in Olympus if you had been wanting to my joy. But my illuſion vaniſhed when I heard theſe young girls utter, from lips of roſes, an unknown and barbarous language. It was then that I recollected, little by little, the circumſtances of my ſhipwreck. I roſe up. I wiſhed to ſeek you: but I did not know where to go. I wandered from the ſkirts to the middle of the wood. I did not know whether the river from which I had eſcaped was far or near; to the right hand or to the left: nor could I overcome my perplexity by queſtioning a ſingle perſon reſpecting its ſituation.

After reflecting a little, I remarked that the herbage was wet, and leaves of the trees of a brilliant green, whence I concluded that

that a conſiderable quantity of rain had fallen during the night preceding. I was confirmed in this belief by ſeeing yellow ſtreams of water ſtill flowing along the paths. I imagined that this water muſt fall into ſome brook, and that brook into the river. I was about to follow theſe indications when ſome men came from a neighbouring hut, and forced me, by menacing tones, to enter their abode. I found in an inſtant that my liberty was loſt; and I was become a ſlave to the people, among whom I had expected to be honored as a God.

I appeal to Jupiter, O Cephas! the misfortune of being ſhipwrecked in port, of ſeeing myſelf reduced to ſervitude by thoſe for whoſe benefit I had travelled ſo far, of being an exile in a barbarous country where no one could underſtand my words, far from the delightful country of Egypt, and from my parents, did not fill me with ſo much affliction as the loſs of you! I called to mind the wiſdom of your counſels; your confidence in the Gods, whoſe providence you taught me to perceive amid even the greateſt evils; your obſervations upon the works of Nature, which filled them

them to my eyes, with life, and ſolicitude ; the tranquil order in which you know how to keep all my paſſions, and I felt, from the clouds that roſe in my heart that I had loſt the firſt of bleſſings ; and that a wiſe friend is the greateſt preſent that the bounty of the Gods can beſtow upon man.

I thought of nothing, then, but the means of finding you ; and I flattered myſelf that I might ſucceed in making my eſcape in the middle of the night, if I could but convey myſelf to the ſea-coaſt. I was ſure that it could not be far off ; but I was ignorant upon which ſide it lay. There was no eminence near me from which I could diſcern it. Sometimes I climbed to the ſummit of the loftieſt trees, but I could ſee only the ſurface of the foreſt, which extended to the horizon. Frequently I obſerved with attention the flight of birds, to ſee if I could not diſcover ſome ſea-bird coming a-ſhore to make its neſt in the foreſt, or ſome wild pidgeon going to peck ſalt upon the ſhore. A thouſand times ſhould I have preferred the piercing cries of the ſea-lark, whence ſhe comes amid the tempeſt for refuge among the rocks, to the

ſweet

ſweet notes of the red-breaſt, who already announced, from the yellow leaves of the woods, the termination of fine weather.

One night when I was at reſt, I fancied that I heard, at a diſtance, the noiſe that is made by the waves when they break upon the beach; it even ſeemed to me that I could diſtinguiſh the tumultuous waters of the Seine, purſued by Neptune. Their roarings, which had once overcome me with horror, now filled me with joy. I roſe: I went out of the hut, and I liſtened with attention; but preſently rumors which came from ſeveral parts of the horizon, confuſed all my notions, and I recollected that it was the murmurs of the winds, agitating at a diſtance the foilage of oaks and beeches.

Sometimes I attempted to make the ſavages of my hut underſtand that I had loſt a friend. I placed my hand upon my eyes, upon my mouth, and my heart; I pointed to the horizon; claſping my hands I raiſed them towards heaven, and ſhed tears. They comprehended this mute language of my ſorrow, for they wept with me; but by a contradiction for which I could never account,

account, they redoubled their precautions to prevent my eſcape.

I then applied myſelf to learn their language, that I might inform and render them ſenſible of my condition. They were eager themſelves to teach me the names of objects which I pointed out. Slavery loſes its harſhneſs among theſe people. My life, in no reſpect, ſave that of liberty, differed from that of my maſters. All things were in common, the food, the roof, and the ground upon which we lay wrapped up in ſkins. They even ſhewed a conſideration for my youth, by giving me only the leaſt ſhare of their toils to endure. I was ſoon able to converſe with them. Thus much I learned of their government and character.

The Gauls are compoſed of many ſmall nations, ſome of which are governed by kings, others by chieftains, called Jarles; but all ſubject to the power of the Druids, who unite them under one religion, and rule them with the greateſt eaſe, as a thouſand different cuſtoms divide them. The Druids have perſuaded theſe nations, that they are deſcended from Pluto, the god of hell,

hell, whom they call Hædar or the Blind. For theſe reaſons the Gauls reckon by nights and not by days, counting the hours of the day from the middle of day, contrary to the uſage of all other nations. Many other Deities as terrible as Hæder, are the object of their adoration; ſuch as Niorder, ruler of the winds, who daſhes veſſels againſt their coaſts, as they ſay, to procure them the plunder. And hence they believe that every veſſel wrecked upon their ſhores, is ſent by Niorder. They have others, Thor, or Theutates, the god of war, armed with a club which he hurls aloft from the air; they give him gauntlets of iron, and a belt, which when girded on redoubles his fury. Tir, equally cruel; the ſilent Vidar, who wears very thick ſandals, with which he can walk through the air and upon the water without the leaſt noiſe; the golden-toothed Hemdal, who ſees by day and night; he hears the leaſt noiſe, even that of graſs or wool as it grows; Outter, the god of ice, with ſkaits upon his feet; Loke, who had three children by the female giant Angherbode, the meſſenger of pain, namely, the wolf

wolf Feuris, the ſerpent Midgard, and the mercileſs Hela. Hela is death. They ſay that her palace is miſery, her table famine, her gate the precipice, her hall ſickneſs, and her bed conſumption. They have many deities beſides, whoſe exploits are as ferocious as their names: Herian, Riſſindi, Sirdur, Svidrer, Salſk, ſignifying the Warrior, the Roarer, the Exterminator, the Incendiary, the Father of Slaughter. The Druids honor theſe divinities (11) with diſmal ceremonies, lamentable incantations, and human ſacrifices. This frightful mode of worſhip give them ſuch an aſcendency over the terrified minds of the Gauls, that they preſide at all their councils, and decide upon every occaſion. Should any one oppoſe their judgments, he is excommunicated from their myſteries (12); and from that moment he is abandoned by every one, even his wife and children. But reſiſtance is rare; for they take upon themſelves alone the education of the youth, to impreſs, at an early age and in an unalterable manner, theſe horrible opinions upon their minds.

As

As for the Jarles or nobles, they have power of life or death over their vaſſals. Thoſe who live under kings, pay them the half of the tribute which they levy upon the people. Others govern entirely for their own advantage. The richeſt give feaſts to the pooreſt of their claſs, who attend them to war, and vow to die with them. They are brave in the extreme. If in hunting they meet a bear, the chief among them lays down his arrows, and engaging ſingly with the animal, ſlays it with his knife. If their houſe take fire, they never quit it until they behold the flaming beams falling around them. Others, upon the ſea ſide, with a lance or ſword in their hand, oppoſe themſelves to the billows which break upon the ſhore. They conſider courage as conſiſting, not only in the reſiſtance of enemies and wild beaſts, but even of the elements. Valor holds the place of Juſtice. Their diſputes are always decided by arms, and they look upon Reaſon as the reſource of thoſe who have no courage. Theſe two claſſes of citizens, the one of which employs craft and the other force to render itſelf formidable, preſerve

ſerve between one another the balance of power; but they unite to tyrannize over the people, whom they treat with ſovereign contempt. Among the Gauls, no one of the people could ever fill a public poſt. The nation ſeems made for its prieſts and nobles alone. Inſtead of being conſoled by the one, and protected by the others, as juſtice requires, the Druids only terrify that the Jarles may oppreſs.

And yet no ſet of men are to be found, who poſſeſſes better qualities than the Gauls. They are very ingenious, and excel in various branches of induſtry to be found no where beſides. They have the art of tinning iron plates (13) in ſuch perfection, that they might be taken for plates of ſilver. They join pieces of wood with ſuch exact nicety, that they make veſſels of them capable of containing all ſorts of liquors. What is ſtill more ſtrange, they can boil water in them, without burning them. They heat flints read hot, and throw them into the water contained within the wooden veſſel, until it acquires the degree of heat which they wiſh to communicate. They have alſo the art of lighting a fire,

a fire, without making uſe of ſteel or flint, by rubbing together the wood of ivy and laurel. But the qualities of their heart ſurpaſs thoſe of their mind. They are very hoſpitable. He who has little, ſhares his little freely with him who has nothing. They are ſo paſſionately fond of their children, that they never ill-treat them. They content themſelves with bringing them back to their duty by remonſtrances. The reſult of this conduct is, that at all times the tendereſt affection unites all the members of their families, and the young liſten, with the greateſt reſpect, to the counſels of the aged (14).

Yet this people would be ſoon deſtroyed by the tyranny of its chiefs, if it did not employ againſt them their own paſſions. When quarrels ariſe among the nobles, it is ſo perſuaded that arms alone have the power to decide, and that reaſon is of no avail, that it compels them, for the ſake of its eſteem, to ſlay one another. This popular prejudice deſtroys many of the Jarles. On the other hand, ſo complete is its conviction of the terrible things which the Druids relate of their Gods, and ſo many dreadful

dreadful circumſtances do its fears, as is uſual, add to thoſe traditions, that the prieſts very frequently trembled more than the peoole, before idols of their own fabrication. Among them I have clearly ſeen the truth of this maxim contained in our ſacred books, it is the will of Jupiter that whatever evil is done to mankind ſhould return ſeven-fold upon its author, that no one may find his happineſs in the miſery of another.

Here and there, among ſome people of the Gauls, there are ſome kings who ſtrenghten their authority by eſpouſing the cauſe of the helpleſs; but the women are what preſerve the nation from total ruin. Equally oppreſſed by the laws of the Druids, and by the ſavage manner of the Jarles, they are reduced to the moſt cruel ſlavery. The moſt painful taſks are impoſed upon them, to till the ground, to ſearch among the woods for the game of the hunters, to carry the baggage of the men upon a journey. They are, alſo, throughout life to obey their own children. Every huſband has the power of life and death over his own wife; and when he dies, if they

they ſuſpect that his death was not natural, his wife is put to the torture: if through the violence of torments ſhe confeſſes herſelf guilty, ſhe is condemned to the flames.

This unhappy ſex triumph over their tyrants, by means of their own opinions. As vanity is their ruling paſſion, the women turn them into ridicule. A ſingle ſong is ſufficient to defeat the reſult of the graveſt aſſemblies. The people, and particularly the younger part, tranſmit this ſong through the towns and hamlets. They ſing it day and night. The ſubject of it, whoſoever he may be, dares to ſhew himſelf no more. Thence it is, that the women, ſo feeble in particular, enjoy in general the greateſt power. Either from the apprehenſion of ridicule, or from experience of the ſagacity of the females, the chiefs undertake nothing without conſulting them. They decide upon peace and war. Being compelled by the evils of ſociety to renounce their opinions, and to take refuge in the arms of nature, they are neither blinded, nor hardened by the prejudices of men. This is the reaſon why they have a more judicious inſight in public

lic affairs, and foreſee future events with conſiderable exactneſs. The people whoſe evils they aleviate, aſtoniſhed to diſcover that they have often more diſcernment than their chiefs, without penetrating into the cauſe, chuſes to attribute to them ſomething divine (15).

Thus the Gauls paſs ſucceſſively and rapidly from ſorrow to fear, and from fear to joy. The Druids terrify them; the Jarles ill-treat them; the women make them laugh, dance, and ſing. Their religion, their laws, and their manners being continually contradictory, they live in a perpetual inconſtancy, which forms their principal characteriſtic. For this reaſon they are very eager after news, and to know what is happening among ſtrangers. Hence, many are to be met with in other countries, for they love to go abroad, like all men who are unhappy at home.

They deſpiſe the peaſantry, and conſequently neglect agriculture, which is the baſis of public happineſs. When we arrived in their country, they only cultivated ſuch grains as can grow in the courſe of a ſummer, ſuch as beans, lentits, oats,

ſmall millet, rye and barley. Very little wheat was to be found. However, their land is very fertile in natural productions. There are many excellent paſturages beſide the ſtreams. The foreſts are lofty, and filled with all ſorts of wild fruit-trees. Being often deſtitute of food, they employed me to ſeek it in the fields and in the woods. I found in the meadows, bulbs of garlic, and roots of carrots. Sometimes I returned laden with myrtle-berries, beech-maſt, plumbs, pears, and apples, which I had gathered in the foreſt. They uſed to bake theſe fruits, the greater part of which are ſo ſour, that they cannot be eaten raw. But there are alſo trees whoſe productions have an excellent flavor. I have frequently admired apple-trees laden with fruit of ſo brilliant a color, that they might have been taken for the moſt beautiful flowers.

They have a ſtory upon the ſubject of theſe apple-trees, which grows in abundance, and of the greateſt beauty. They ſay that the beautiful Thetis, whom they call Friga, jealous that at her marriage Venus, called by them Siofue, had carried off

off the apple the prize of beauty, when only three Goddeſſes had contended, reſolved upon revenge. Accordingly, one day when Venus, alighting upon this part of the ſhore of Gaul, was looking for pearls for her dreſs, and ſhells called knife-handles, for her ſon Sifionne (16) a triton ſtole away her apple, which ſhe had placed upon a rock, and carried it to the goddeſs of the ſeas. Thetis immediately ſowed the kernels in the neighbouring fields to perpetuate the memory of her vengeance, and her triumph. This, ſay the Celtic Gauls, is the cauſe of the great number of apple-trees which grow in their country, and of the remarkable beauty of their young women (17).

The winter came, and I cannot expreſs the aſtoniſhment with which I beheld the ſky diſſolving in white feathers, like thoſe of a bird, the water of the fountains changed into ſtone, and the trees entirely ſpoiled of their leaves. I had never ſeen the like in Egypt. I thought that the Gauls would quickly die, like the plants and elements of their country; and aſſuredly the rigor of the climate would have

deſtroyed me, if they had not taken the greateſt care to clothe me with furs. But how eaſily is an inexperienced man deceived! I was unacquainted with the reſources of nature, as well for every ſeaſon as for every climate. Winter is to theſe northern nations the ſeaſon of feſtivity and abundance. Water-fowl, elks, wild bulls, hares, ſtags, wild boars, then abound in their foreſts, and approach their huts. They deſtroy prodigious numbers. I was equally ſurprized when I beheld the ſpring return, exhibiting, in theſe deſolated tracks, a magnificence which I had never witneſſed even upon the banks of the Nile. The brambles, raſpberry-buſhes, eglantines, primroſes, violets, and many other flowers unknown in Egypt, edged the verdant ſkirts of the foreſts. Some, ſuch as the honey-ſuckles, crept up the trunks of the oaks, ſuſpending from the boughs their perfumed garlands. The banks, the rocks, the mountains, the woods, all were clad with a pomp at once magnificent and wild. At a ſight ſo affecting my melancholy increaſed. Happy were I, ſaid I to myſelf, could I among ſo many riſing plants

plants behold but one of thoſe which I have brought from Egypt. Were it only the humble plant of flax, it would recal to me my country during my life; at my death, near it would I chuſe my tomb: hereafter it would declare to Cephas where the bones of his friend repoſed; and to the Gauls, the name and the voyages of Amaſis.

One day, when I ſought to diſpel my melancholy, by looking at ſome young girls who were dancing upon the tender graſs, one of them quitted the troop of dancers, and came to weep over me: immediately afterwards, ſhe rejoined her companions, and continued to dance and ſport among them. This ſudden tranſition from joy to grief, and from grief to joy, in this young girl, I attributed to the natural inconſiſtency of this people, and did not pay much attention to it, when I ſaw an aged man with a red beard, clothed in a robe of weaſel ſkins, iſſue from the foreſt. In his hand he bore a branch of miſletoe, and a knife of flint at his girdle. He was followed by a troop of young men, in the flower of their age, wearing ſhoulder-bitts of the ſame ſkin, and holding in their hands

hands empty yokes, pipes of iron, bulls' horns, and other inſtruments of their barbarous muſic.

As ſoon as the old man appeared, all dancing ceaſed, all countenances ſaddened, and every one retired from me. My maſter himſelf, and his family, withdrew into their hut. Then this wicked old man approaching me, put a leathern thong around my neck, and his ſatellites compelling me to follow him, dragged me off, as wolves bear away a ſheep, loſt in diſmay. They led me acroſs the foreſt to the banks of the Seine: there, their chiefs ſprinkled me with the water of the river; he then forced me into a large boat, made of the bark of the birch-tree, in which he himſelf embarked with all his train.

During eight days we aſcended the Seine, in profound ſilence. Upon the ninth, we arrived at a ſmall town, built in the middle of an iſland. Oppoſite to this they ſet me aſhore, upon the right bank of the river, and conducted me into a large hut without windows, lighted by torches of fir. They bound me to a ſtake in the middle of the hut; and theſe youths, who guarded

guarded me day and night, armed with flint hatchets, were continually leaping around me, blowing with all their might upon their bulls horns and fifes of iron.

They accompanied their muſic with theſe horrible words, which they ſung in chorus:

'O Niorder! O Riſlindi! O Sirdrer! 'O Hela! O Hela! God of carnage and 'of tempeſts, we bring you fleſh! receive 'the blood of this victim, of this child of 'death. O Niorder! O Riſlindi! O Sir-'drer! O Hela! O Hela!'

They pronounced theſe dreadful words with rolling eyes, and foaming mouths. At length, theſe fanatics, overcome by wearineſs, fell aſleep: one only excepted, whoſe name was Omfi. This name, in the Celtic language, ſignifies Beneficent. Omfi, touched with pity, approached me: 'Unfortunate youth,' ſaid he, 'a cruel 'war has riſen up between the people of 'Britain, and thoſe of Gaul. The Britons 'pretend to be maſters of the ſea, which 'ſeparates us from their iſland. We have 'already been beaten in two naval battles. 'The College of the Druids of Chartres

'has

'has determined that human victims must 'be offered to procure the favor of Mars, 'whose temple is close at hand. The chief 'of the Druids, who has spies all over 'Gaul, was apprised that a tempest had 'cast you upon our coast: he has been in 'search of you himself. He is old, and 'without pity. He bears the names of 'the two most terrible of our Gods: he is 'called Tor-tir (18). Place all thy confi-'dence, therefore, in the Gods of thine 'own country: for those of Gaul de-'mand thy blood.'

So great was my terror, that I was not able to reply. I thanked him only by an inclination of my head; and he withdrew at once, fearful, perhaps, of being seen by his companions.

I discovered at this moment the motive which compelled the Gauls who made me their slave, to prevent my escape from their abode; they feared that I should fall into the hands of the Druids: but my fatal destiny could not be overcome. My destruction now appeared so certain, that I did not believe Jupiter himself to be capable of delivering me from the fangs of these tigers,

so

ſo greedy for my blood. I did not call to mind, O Cephas! what you had ſo often told me—that the Gods never abandon innocence. I forgot even, that they had ſaved me from ſhipwreck. The preſent danger made me forget all paſt deliverances. Sometimes, I thought that they had preſerved me from the waves, only to give me up to a thouſand times more cruel death.

Nevertheleſs, I addreſſed my prayers to Jupiter, and taſted a ſort of repoſe when I caſt myſelf upon that infinite providence which governs the univerſe, when the doors of my cottage ſuddenly opened, and entered a numerous train of prieſts with Tor-tir at their head, each bearing in his hand a branch of miſletoe from the oak. Immediately, the young barbarians who ſurrounded me roſe up, and began again their ſongs and funeral-dances. Tor-tir approached me: he placed upon my head an ivy crown, and a baſket of bean-meal: after this, he put a gag into my mouth, and having looſed me from my ſtake, he bound my hands behind my back. Then, all the train commenced a march to the ſound of diſmal inſtruments, and two Druids, ſupporting

me by the arms, led me to the place of ſacrifice.

Here, Tirteus obſerving that Cyanea's ſpindle fell from her hands, and that her face grew pale, he ſaid to her: 'My child, 'it is time that you ſhould go to reſt. 'Remember that you muſt riſe to-morrow at 'dawn-light, to go to the feſtival of Mount 'Lyceum, where, with your companions 'you are to preſent the gifts of the ſhepherds at the altar of Jupiter.'

Cyanea, who trembled, replied, 'Father, 'I have prepared every thing for to-morrow's feſtival. The chaplets of flowers, 'the wheaten cakes, the vaſes of milk, all 'is ready. But it is not late: the moon 'does not lighten the bottom of the valley, 'the cocks have not yet crowed: it is not 'yet midnight. Permit me, I beg, to remain till this hiſtory is finiſhed. I am 'near you father; I ſhall not be afraid.'

Tirteus looked at his daughter, and ſmiled; and having apologiſed for the interruption, he begged Amaſis to proceed.

We went out of the hut, continued Amaſis, in the middle of a dark night, by the ſmoky glare of fir torches. Firſt, we croſſed

ſed a vaſt field of ſtones (19), where I ſaw ſcattered about, the ſkeletons of horſes and of dogs, fixed upon ſtakes. Thence, we arrived at the enterance of a large cavern, hollowed in the ſide of an entire white rock. Gouts of black blood lay upon the ground, exhaling an infectious odour, and announcing the temple of Mars. Within ſide this dreadful hole, were ranges, along the walls, of ſkulls and other human bones; and, in the centre, upon a piece of rock, roſe, up to the very roof, a ſtatue of iron, repreſenting the god Mars. This was ſo deformed that it reſembled a block of ruſty iron, rather than the god of war. His club, briſtled with points was, nevertheleſs, diſtinguiſhable, his gauntlets covered with heads of nails, and his horrible girdle, on which was the figure of death. At his feet was ſeated the king of the country, ſurrounded by the principal perſons of the ſtate. An immenſe croud of people, within and without the cavern, preſerved a mournful ſilence, impreſſed with veneration, with religion, and with terror.

Tor-tir, addreſſing himſelf to all, ſaid: 'O, king, and you, Jarles, aſſembled for

'the

'the defence of the Gauls, do not believe 'that you can triumph over your enemies 'without the aſſiſtance of the god of bat- 'tles. The loſſes that you have ſuffered, 'evince what it is to neglect his awful 'worſhip. Blood given to the Gods, 'ſaves that which is ſhed by mortals. The 'Gods have given birth to men, only to 'make them capable of dying. Oh! how 'fortunate are you, that the choſen victim 'is not one of yourſelves! While I was 'ſearching within myſelf, whoſe head 'among us would be acceptable, ready to 'offer my own for the good of my country, 'Niorder, the god of the ſeas, appeared to 'me in the dark foreſts of Chartres: he 'was all dripping with the ſea-wave. He 'ſaid, with a voice like that of tempeſts: 'I have ſent, for the ſalvation of the Gauls, 'a ſtranger without relations and without 'friends. I myſelf have caſt him upon the 'weſtern ſhore: his blood will pleaſe the 'infernal Gods.' Thus ſpake Niorder. 'Niorder loves you, O Children of Pluto!'

Scarcely had Tor-tir finiſhed theſe appalling words, when a Gaul, who ſat near the king, ſprang towards me; it was Cephas.

phas. 'O Amaſis! O my dear Amaſis!' cried he; 'O cruel compatriots! are you 'about to immolate a man who has come 'from the banks of the Nile to bring you 'the moſt precious poſſeſſions of Greece 'and of Egypt? You ſhall begin then with 'me, who firſt inſpired his wiſh, and who 'filled him with compaſſion for you who 'uſe him thus cruelly.' In ſaying theſe words, he took me in his arms, and bathed me with his tears. As for me, I could only weep and ſob, without the power of expreſſing to him, in any other manner, the teſtimonies of my joy. Immediately the cavern reſounded with murmurs and groanings. The young Druids wept, and ſuffered the inſtruments of my ſacrifice to fall from their hands: for religion is dumb as ſoon as nature ſpeaks. Meanwhile, no perſon in the aſſembly dared to deliver me from the hands of the ſacrificers, till the women, ruſhing into the midſt, tore away my bonds, my gag, and funeral crown. Thus was I, a ſecond time, indebted to the Gaulic women for my life.

The king, taking me in his arms, ſaid: 'What! is it you, unfortunate ſtranger, 'whoſe

'whoſe loſs Cephas has unceaſingly la-
'mented? O Gods! inimical to my coun-
'try, do you ſend us benefactors only for
'immolation?' Then, addreſſing himſelf to the chiefs of nations, he ſpoke, with great energy, of the rights of humanity, who with one common accord ſwore never more to reduce to ſlavery thoſe whom tempeſts caſt upon their coaſts; never for the future to ſacrifice an innocent man, and to offer to Mars only the blood of the guilty. Tortir irritated, in vain oppoſed himſelf to this law: he retired, menacing the king and all the Gauls with the inſtant vengeance of the Gods.

In the meantime, the king, accompanied by my friend, led me, amid the acclamations of the people, into his city, ſituated in the neighbouring iſland. To the moment of our arrival in the iſland, I had been ſo troubled as to be incapable of a ſingle reflection. Every new ſpecies of misfortune weighed down my heart, and clouded my apprehenſion. But, as ſoon as I had recovered the uſe of my ſenſes, and that I came to review the extreme peril from which I had eſcaped, I fainted. Oh! that man

man ſhould be ſo feeble in joy! He is ſtrong only in affliction. Cephas brought me to myſelf, after the manner of the Gauls, by ſhaking my head, and blowing upon my face.

As ſoon as my faculties were reſtored, he took my hands into his own, and ſaid: 'O, my friend, what tears have you coſt 'me! As ſoon as the waves of the ſea, 'which overturned our veſſel, had ſeparat-'ed us, I found myſelf caſt, I know not 'how, upon the right bank of the Seine. 'My firſt care was to ſearch for you. I 'lighted fires upon the ſhore; I called you 'by your name; I engaged ſeveral of my 'countrymen, who were drawn to me by 'my cries, to viſit, in their barges, the 'banks of the river, to ſee if they could 'not diſcover you: all our cares were uſe-'leſs. Day arrived, and ſhewed me our 'veſſel overſet, the keel upward, cloſe to 'the ſhore on which I was. Never did it 'enter my thoughts, that you might have 'been thrown upon the oppoſite ſhore in 'Belgium, my own country. It was not 'till the third day that, believing you to 'have periſhed, I determined to viſit my

'relations,

‘ relations. The greater part had died in
‘ my abſence ; thoſe who remained, loaded
‘ me with kindneſs ; but a brother even
‘ cannot recompence one for the loſs of a
‘ friend. I returned almoſt immediately
‘ to the other ſide of the river. We un-
‘ loaded our unfortunate veſſel, out of
‘ which nothing had periſhed except the
‘ men. I ſought your body along the
‘ ſhores of the ſea ; and I demanded it at
‘ noon, at even, and in the middle of the
‘ night, of the nymphs of the ocean, that I
‘ might raiſe a tomb for you near to that
‘ of Heva. I ſhould have paſſed my life, I
‘ believe, in theſe vain reſearches, had not
‘ the king, who reigns upon the banks of
‘ the river, informed me that a Phœnician
‘ veſſel had periſhed within his domain,
‘ and claimed the property, which belong-
‘ ed to him according to the laws of the
‘ Gauls. I cauſed every thing that we had
‘ brought from Egypt to be gathered
‘ together, even the very trees, which had
‘ not been damaged by the water ; and I
‘ preſented myſelf with theſe remnants
‘ before the prince. Let us bleſs the
‘ providence of the Gods, who have re-

‘ united

'united us, and who have rendered your 'ſorrows ſtill more uſeful to my country 'than your preſents. If you had not been 'ſhipwrecked upon our coaſt, the barba-'rous cuſtom of condemning the ſufferers 'to ſlavery would not have been aboliſh-'ed; and, if you had not been brought 'to ſacrifice, I ſhould never have ſeen 'you; and the blood of the innocent 'would ſtill ſmoke upon the altars of the 'god Mars.

Thus ſpake Cephas. The king omitted nothing that could make me loſe the recollection of my misfortunes. His name was Bardus. He was advanced in years, and he wore, like his people, long hair and beard. His palace was built of the trunks of fir-trees, piled one upon another. Its door (20) was no other than a large bull-hide, which ſhut up the opening. No perſon kept gaurd, for he had nothing to fear from his ſubjects; but he had employed all his diligence in fortifying his city againſt foreign enemies. He had ſurrounded it with walls made of the trunks of trees, interlarded with clods of turf, with ſtone towers at the angles, and at the gates.

gates. He had ſentinels upon the tops of theſe towers, who watched day and night. The king, Bardus, received this iſland from the nymph Lutetia, his mother, and it bears its name. At firſt it was covered only with trees, and Bardus had not one ſubject. He employed himſelf upon the banks of his iſland in twiſting the bark of the willow into cables, and in hollowing elder-branches to make ſtaffs. He ſold the works of his hands to boatmen, who went up or down the Seine. While he was occupied in his employment, he ſung of the advantages of induſtry and of commerce, which aſſociate mankind. The watermen frequently ſtopped to liſten to his ſongs. They repeated them, and ſpread them throughout Gaul, where they were known by the name of Bardic verſes. Many perſons ſoon came to eſtabliſh themſelves in his iſland, in order that they might hear his ſongs, and live in ſecurity. His riches increaſed with his ſubjects; the iſland was covered with houſes; the neighbouring foreſts were felled; and preſently numerous flocks covered the two oppoſite ſhores. It was thus that this good king formed an empire

empire without violence. But, before his iſland was incloſed by walls, and while he thought to have made it the commercial centre of Gaul, war threatened to exterminate its inhabitants.

One day, a greater number, who came up the Seine in canoes of elm-bark, landed upon the northern ſhore, exactly oppoſite Lutetia. They had at their head the Jarle Carnute, third ſon of Teudal, prince of the north. Carnute came from ravaging all the coaſts of the Hyperborean ſea, whereon he had ſpread terror and deſolation. He was ſecretly favoured in Gaul by the Druids, who, like all weak men, conſtantly incline toward thoſe who are renowned for ſtrength. As ſoon as Carnute had landed, he went to king Bardus, and ſaid: 'Let us fight, thyſelf and my-
'ſelf, at the head of our warriors: the
'weakeſt ſhall obey the ſtrongeſt; for the
'firſt law of nature bids us yield to
'might.'

King Bardus replied: 'O Carnute! if
'the only conſideration was the expoſure
'of my life in defence of my people, I
'would agree moſt willingly; but I would

'not

'not expoſe the life of my people, when 'it is goodneſs, not might, that ought to 'be the choice of kings. Goodneſs alone 'governs the world; and it employs in its 'government wiſdom and might, which 'are ſubordinate, like all the other powers 'of the univerſe. Valiant ſon of Teudal, 'if you wiſh to govern theſe people, let 'us ſee whether you or I be moſt capable 'of doing them good. You ſee theſe 'poor Gauls entirely naked. Without re-'proach, I have many times clothed and 'fed them, denying to myſelf or raiment 'or food. Let us ſee how you can mi-'niſter to their wants.'

Carnute accepted the challenge. This happened in autumn. He went to the chaſe with his warriors; he killed many roebucks, ſtags, wild-boars, and elks. With the fleſh of theſe he gave a grand feaſt to all the people of Lutetia, and with their ſkins he cloathed ſuch as were naked. The king, Bardus, ſaid: 'Son 'of Teudal, you are a great hunter; you 'will feed the people in the ſeaſon of the 'chace; but, in ſpring and in ſum-'mer they will die with famine. For my

'part

'part, with my corn, the wool of my 'ſheep, and the milk of my goats, I can 'ſuſtain them all the year.'

Carnute made no reply; but he remained incamped with his warriors upon the banks of the river, unwilling to retire.

Bardus, ſeeing his obſtinacy, viſited him in his turn, and propoſed to him another defiance. 'Valor,' ſaid Bardus, 'is neceſſary for a chief in war; but pati-'ence is ſtill more neceſſary to kings. If 'you wiſh to reign, let us ſee which of us 'two will bear this large log the longeſt.' It was the trunk of an oak of thirty years. Carnute took it upon his back; but, impatient, he preſently threw it upon the ground. Bardus laid it upon his ſhoulders. and bore it, without ſtirring, even till ſunſet, and during great part of the night.

Notwithſtanding this, Carnute and his warriors remained at their poſt. They paſſed the whole winter employed in the chaſe. The ſpring came, and they menaced the infant city, which refuſed to obey them, with deſtruction: the city had ſtill more to fear, for it was without proviſions. Bardus knew not what to do, for the

the enemy was much ſtronger than himſelf. He conſulted the eldeſt of the people in vain: no perſon could give him any advice. At length, he repreſented his difficulties to his mother, Lutetia, who was very aged, but poſſeſſed of great underſtanding.

Lutetia anſwered him: 'My ſon, you 'know many ancient and curious ſtories, 'which I taught you in your youth; you 'excel in ſinging; challenge the ſon of 'Teudal to the ſong.'

Bardus went to Carnute, and ſaid: 'Son of Teudal, it is not ſufficient that a 'king can feed his ſubjects, and to be firm 'and conſtant in labor: he ought to know 'how to baniſh thoſe opinions from their 'minds that render life miſerable: for it 'is opinions that govern mankind, and 'make them good or wicked. Let it be 'ſeen whether you, or I, can reign over 'their minds. It was not only by battles 'that Hercules made himſelf followed in 'Gaul; but by divine ſongs, which came 'from his lips like chains of gold, inchaining the ears of thoſe who heard them, 'and compelling them to follow.'

Carnute

Carnute accepted this third defiance with joy. He ſung the combats of the Gods of the north upon the ices; the tempeſts of Niorder upon the ſeas; the tricks of Vidar in the airs; the ravages of Thor upon the earth; and the empire of Hæder among the ſhades below.

This was the ſong of Bardus:

'I ſing the dawn of the morning; the 'earlieſt beams of Aurora that were ſhed 'upon Gauls, the empire of Pluto; the 'gifts of Ceres, and the misfortune of 'the infant Lois. Liſten to my ſongs, 'ſpirits of the ſtreams, and repeat them 'to the ſpirits of the blue mountains.

'Ceres ſought her daughter Proſerpine 'over the whole earth. She was return-'ing to Sicily, where ſhe was adored. 'She travelled among the rude Gauls, 'their pathleſs mountains, their ſolitary 'vallies, and their deep foreſts, when ſhe 'found herſelf ſtopped by the water of 'the Seine, her nymph, now changed 'into a ſtream. Upon the oppoſite ſhore 'of the Seine, a beautiful child with 'flaxen hair, called Lois, was bathing. 'He loved to ſwim in its tranſparent 'water,

'water, and to run intirely naked upon 'its unfrequented greenſward. As ſoon 'as he perceived a female, he concealed 'himſelf behind a clump of reeds.

'Beautiful child! ſaid Ceres, ſighing; 'come to me, my beautiful child! At the 'voice of a woman in affliction, Lois came 'from the reeds. Bluſhing, he put on 'his lamb-ſkin, that hung upon a willow. 'He croſſed the Seine upon a bank of 'ſand, and preſenting his hand to Ceres, 'he ſhewed her a way through the midſt 'of the water.

'Ceres having paſſed the river, gave to 'the child Lois a loaf, an ear of corn, 'and a kiſs; in order to teach how bread 'is made with corn, and how corn grows 'in the fields. Thanks, beautiful ſtranger, 'ſaid Lois; I ſhall carry to my mother 'your leſſons, and your delightful pre-'ſents.

'The mother of Loïs partook, with 'her child and her huſband, the loaf and 'the kiſs. The raptured father tilled a 'field, and ſowed it with corn. Soon the 'earth was covered with a golden harveſt; 'and a rumor was ſpread over Gaul, that

a

'a Goddeſs had brought a heavenly plant
'to the Gauls.

'Near at hand lived a Druid. He had
'the care of the foreſts. He diſtributed
'to the Gauls, for their nouriſhment, the
'nuts of the beeches, and the acorns of
'the oaks. When he ſaw the earth culti-
'vated, and an harveſt: What will be-
'come of my power, ſaid he, if men live
'upon wheat?

'He called Loïs. My pretty friend,
'ſaid he, where were you when you ſaw
'the ſtranger with the fine corn? The
'guileleſs Loïs led him to the bank of the
'Seine. I was beneath this ſilver willow,
'ſaid he; I played upon theſe white daiſies;
'I hid myſelf beneath the reeds, for I was
'naked. The traitor Druid ſmiled: he
'ſeized Loïs, and drowned him in the
'depth of the waters.

'The mother of Loïs never ſaw her ſon
'again. She went into the woods and
'cried: Where are you, Loïs, Loïs, my
'dear child? The lone echos repeated:
'Loïs, Loïs, my dear child! She ran, all
'beſide herſelf, along the Seine. She ſaw
'upon the ſhore a whiteneſs: he is not far

'off, ſaid ſhe; behold his loved flowers, 'behold his white daiſies. Alas! it was 'Loïs, Loïs, her infant dear!

'She wept, ſhe moaned, ſhe ſighed; 'ſhe took the cold body of Loïs into her 'trembling arms; ſhe wiſhed to animate 'it at her heart: but the heart of the 'mother could no more warm the body of 'her ſon, and the body of the ſon already 'chills the heart of the mother: ſhe is 'nearly dead; the Druid, mounted upon 'a neighbouring rock, applauds his ven-'geance.

'Not always do the Gods come to the 'voice of the unhappy; but to the cries of 'an afflicted mother, Ceres appeared. 'Loïs, ſaid ſhe, be thou the fineſt flower 'of Gaul. Immediately the pale lips of 'Loïs open into a cup whiter than ſnow; 'his flaxen hair changes into threads of 'gold. An odour ſweet exhales. His 'elegant form riſes toward the ſkies; but 'his head ſtill bends over the banks of the 'river that he loved. Loïs is a lily.

'The prieſt of Pluto beholds this pro-'digy, and does not relent. He lifts to-'ward the ſuperior Gods an angry counte-

'nance,

'nance, and eyes inflamed with rage. He 'blaſphemes, he menaces Ceres: he was 'about to lift againſt her his impious hand, 'when ſhe exclaimed: Tyrant, cruel and 'hard, remain!

'At the voice of the Goddeſs he be-'comes motionleſs. But the indignant 'rock uncloſes; the legs of the Druid 'ſtrike in, his bearded and fiery viſage 'turns toward heaven in a purple pencil, 'and the veſtment that covered his mur-'derous arms is covered with prickles. 'The Druid becomes a thiſtle.

'Thou, ſaid the goddeſs of corn, who 'would feed men like beaſts, become, thy-'ſelf, paſture for animals. Be thou the 'enemy of harveſts after death, as thou 'haſt been during life. For thee, fine 'flower of Loïs, be thou the ornament of 'the Seine; and may thy victorious flower, 'in the hands of her kings, one day over-'come the miſletoe of the Druids.

'Brave followers of Carnute, come and 'live in my city. The flower of Loïs 'perfumes my gardens; the nymphs, day 'and night, ſing his ſtory in my fields. 'Every one performs eaſy and cheerful

'labor; and my granaries, beloved by 'Ceres, groan under the abundance of 'corn.'

Scarcely had Bardus ceaſed to ſing, when the warriors of the north, who were dying with hunger, abandoned the ſon of Teudal, and became inhabitants of Lutetia. 'Oh! 'that I had but ſome admirable bard of 'Greece, or of Egypt,' ſaid the good king to me frequently, 'to poliſh the minds of 'my ſubjects! Nothing ſoftens the heart 'of man like fine poetry. He that can 'make verſes and delightful fictions needs 'no ſceptre to maintain his power.'

He led Cephas and myſelf to the place where he had the trees and ſeeds that were ſaved from our ſhipwreck. It was on the ſouthern ſide of a hill.' I was touched with joy when I ſaw the trees that we had imported full of ſap and vigor. I preſently recollected, by its cottony and fragrant fruits, the quince-tree of Crete; the walnut of Jupiter, of a ſhining green; the filbert; the fig; the poplar; the pear-tree of Mount Ida, with its pyramidical fruit. All theſe trees came from the iſland of Crete. There were beſide, vines of Thaſos, and young

cheſnuts

chesnuts of the island of Sardinia. I saw a vast country in a little garden. Among the collection were some plants of my own country; among others, the hemp and flax. The king was most pleased with these, because they were useful. He admired the stuffs of Egypt, which are more durable and more pliant than the skins in which the greater part of the Gauls were clothed. The king took great delight in watering these plants himself, and in clearing away the weeds. Already the hemp, of a beautiful green, reared all its heads to the height of a man; and the flax, in blossom, covered the ground with a flaxen shade.

While Cephas and I enjoyed the pleasure of having done good, we learned that the Britons, exulting in their last success, not content to dispute with the Gauls the empire of the sea which separates them, were preparing to attack them by land, and to go up the Seine, for the purpose of carrying fire and sword into the very heart of the country. They had commenced their expedition, in a prodigious number of barks, from a promontory of their island, which is separated from the continent only by a very narrow

narrow ſtrait. They coaſted along the ſhore of the Gauls, and were on the point of entering the Seine, from the danger of which they knew how to ſecure themſelves, by taking ſhelter from the fury of Neptune, in its creeks. The invaſion of the Britons was known throughout Gaul, from the moment in which they began to put it into execution; for the Gauls light fires upon their mountains; and, by the number of theſe fires, and the thickneſs of the ſmoke, they give what information they pleaſe, with the ſwiftneſs of a bird.

At the news of the embarkation of the Britons, the confederated troops of the Gauls began to aſſemble, for the defence of the mouth of the Seine. They marched under the banners of their chiefs: theſe were the ſkins of wolves, of bears, of vultures, of eagles, or of ſome maleficent animal, ſuſpended at the point of a pole. The enſign of Bardus and his iſland was the figure of a ſhip, the ſymbol of commerce. Cephas and I accompanied the king in this expedition. In a few days, the Gaulic troops were aſſembled along the ſea.

Three

Three plans were propoſed for the defence of its ſhores. The firſt was, to plant ſtakes to impede the landing of the Britons: this might have been eaſily done, conſidering the vaſtneſs of our numbers, and the vicinity of a foreſt. The ſecond was, to fight the enemy at the moment of his debarkation. The third, not to let the troops be ſeen during his deſcent; but, after he advanced into the country, to attack him in the woods and valleys. Neither of theſe projects was followed, for diſcord prevails among the chiefs of the Gauls. Every one wiſhed to command, and none were diſpoſed to obey. While they deliberated the enemy appeared, and diſembarked while they put theirſelves in array.

We had been loſt but for Cephas. Before the arrival of the Britons, he had counſelled the king to divide his troop, compoſed of the inhabitants of Lutetia, into two parts, and to place himſelf, with the larger diviſion, in ambuſcade, in the woods which cover the oppoſite ſide of the mountain of Heva; while Cephas himſelf ſhould fight the enemy with the other part, in junction with the reſt of the Gauls. I entreated

entreated Cephas to detach from his diviſion the young men who burned like myſelf to come to cloſe battle, and to give me the command. I fear no danger, ſaid I; I have paſſed through all the trials which the prieſts of Egypt preſcribe to the initiated, and I never knew cowardice. Cephas heſitated ſome moments. At length, he confided to me the young men of his troop, recommending to them, as well as to me, not to ſtraggle from his diviſion.

In the mean time, the enemy landed. On perceiving him, a multitude of the Gauls ruſhed toward him, uttering loud cries; but, when they attacked him in ſmall parties, they were eaſily repulſed; and it would have been impoſſible to rally a ſingle man, if the had not fell behind us, to arrange themſelves anew. We immediately beheld the Britons, who advanced to attack us. The young men whom I commanded began to move; and we marched towards the Britons, without conſidering whether or not the reſt of the Gauls followed. When we were within arrow-ſhot, we ſaw that the enemy had formed itſelf into a ſingle column, long, broad, and deep,

deep, which advanced with a ſlow pace, while their barks haſtened up the river to ſurround us. I confeſs that I was ſhaken by the ſight of this multitude of half-naked barbarians, painted red and blue, who marched in ſilence, and in the moſt perfect order. But, when ſuddenly from this ſilent column came a cloud of darts, arrows, ſtones, and balls of lead, which felled many of us, piercing ſome through and through, my companions immediately took to flight. I myſelf was about to forget that I had an example to give, when I ſaw Cephas by my ſide, who was followed by all the army. 'Let us invoke Hercules,' ſaid he, 'and charge.' The preſence of him reſtored all my courage. I remained at my poſt; and we charged, with levelled pikes. The firſt enemy whom I rencountered was an inhabitant of the Hebridean iſles. He was of gigantic ſtature. The appearance of his arms inſpired horror. His ſhoulders and his head were covered with the ſkin of a thorny fruit; he wore round his neck a collar of human jaw-bones, and he uſed as a lance the trunk of a young fir-tree, pointed with the tooth of

a whale. 'What do you aſk of Hercules?' (ſaid he) 'Behold him come to thee.' At the ſame time, he aimed to me a blow of his enormous lance, with ſo much force, that, had it ſtruck me, it muſt have nailed me to the earth, which it entered with amazing force. While he endeavoured to withdraw it, I pierced his throat with the pike with which I was armed: a ſtream of black and thick blood immediately followed the wound; and the Briton fell, biting the earth, and blaſpheming the Gods.

Meanwhile our troops collected in a body, cloſed upon the column of the enemies. Clubs ſmote clubs, bucklers repelled bucklers, lances croſſed lances. Thus two fierce bulls diſpute the empire of the meads: their horns are entangled together; their foreheads butt; they roar as they puſh at each other; and, whether they retire or advance, neither is ſeparated from his rival. Thus we fought, body to body. Nevertheleſs, this column, which ſurpaſſed us in number, was oppreſſing us by its weight, when the king, Bardus, charged them in the rear, at the head of his ſoldiers, who rent the air with their cries.

cries. Immediately a panic ſeized theſe barbarians, who thought to have ſurrounded us, but were themſelves ſurrounded. They abandoned their ranks, and fled towards the ſea ſhore, to regain their barks, which were afar off. A great ſlaughter was then made, and many priſoners were taken.

When the battle was over, I ſaid to Cephas: the Gauls owe their victory to the advice which you gave to the king; for my own part, I owe you the honor. I had demanded a poſt with which I was unacquainted. Example was neceſſary; I was incapable of giving it, when I was re-animated by your preſence. I thought that the initiations of Egypt had fortified me againſt every danger; but it is eaſy to be brave when we are certain of eſcaping the danger. Cephas replied: there is more ſtrength in confeſſing faults, than there is weakneſs in committing them. It is Hercules who has given us the victory; but, next to him, it is ſurprize which has taken away the courage of our enemies, and ſhaken your own. Military valor is acquired by exerciſe, like all the other virtues.

We

We ought, at all times, to miſtruſt ourſelves. In vain do we confide in our experience: we ſhould rely upon the ſuccour of the Gods alone. We are girding on our armor upon one ſide, and fortune ſmites us upon the other. Truſt in the Gods alone, is panoply for man.

Part of the ſpoils of the Britons were conſecrated to Hercules. The Druids wiſhed to burn the priſoners, becauſe the enemy had treated in this way thoſe Gauls whom they taken in battle. But I advanced in the aſſembly of the Gauls, and ſaid to them: O nations! by my example you ſee whether the Gods approve of human ſacrifices. They have given the victory into your generous hands: will you defile them with the blood of the miſerable? Has not enough of blood been ſpilled in the fury of the combat? Will you ſhed it now, coolly, and amid the joy of triumph? Your enemies immolate their priſoners. Surpaſs them in generoſity as you ſurpaſs them in valor. The Jarles, and all the warriors, applauded my words. They decided, that the priſoners of war ſhould be diſarmed and reduced to ſlavery.

I was

I was thus the cauſe of aboliſhing that law which condemned them to the flames. It was alſo at my inſtigation that they abrogated the cuſtom of ſacrificing the innocent to Mars, and reducing the ſhipwrecked to ſlavery. Thus I was upon three occaſions uſeful to mankind in Gaul; once by my ſucceſs, and twice by my misfortunes: ſo true it is, that the Gods at their pleaſure derive good from evil!

Loaded by the people with honors and applauſes, we returned to Lutetia. The firſt care of the king upon his arrival, was to ſhew us his garden. The greater part of the trees were bearing. At firſt, he admired how nature had preſerved their fruits from the attack of birds. The cheſnut, yet milky, was covered with leather, and a prickly coat. The tender walnut was protected by a hard ſhell, and by a bitter huſk. The fruits were forbidden us before maturity, by being rough, ſour, or green. Thoſe which were ripe invited us to gather them. Gilded apricots, velvet peaches, and ſoft quinces, exhaled the ſweeteſt perfumes. The branches of the plumb-tree were covered with violet-coloured fruits,

fruits, beſtrewn with white powder. The grapes, already crimſon, hung from the vine; and, upon the broad leaves of the fig-tree, the fig, half open, diſtilled its ſweets in drops of honey and cryſtal. 'It is evident,' ſaid he, 'that theſe fruits 'are the gifts of the Gods. They are 'not, like the ſeeds of the trees of our 'foreſt, placed at a height where they 'cannot be reached (21). They are within 'reach of the hand. Their ſmiling colors, 'invite the eyes; their ſweet perfumes the 'ſmell; they ſeem, by their figure and 'rotundity, formed for the mouth.' But, when this good king had taſted their flavor: 'O, real gift of Jupiter!' ſaid he, 'no 'viands prepared by man are to be com-'pared with them. In ſweetneſs they 'ſurpaſs honey and cream. O, my dear 'friends! my much-reſpected gueſts, you 'have given me more than my kingdom. 'You have brought into ſavage Gaul, a 'portion of the delicious Egypt. I prefer 'one of theſe trees to all the tin mines 'which bring riches and pride to the 'Britons.'

He

He ſent for the principal inhabitants of the city, and deſired each of them to taſte theſe wonderful fruits. He charged them to preſerve their ſeeds with the greateſt care, and to put them in the earth in their ſeaſon. At the joy of this good king and of his people, I felt that the greateſt pleaſure of man is to do good to his fellow-creatures.

Cephas ſaid to me: 'It is time for me to 'ſhew my countrymen the practice of the 'arts in Egypt. I have ſaved the greater 'part of our machines from the wreck; 'but hitherto they have remained uſeleſs; 'nor have I dared to look at them; for 'they would recal too lively remembrance 'of your loſs. This is the moment to 'make uſe of them. This wheat is already 'ripe; this hemp and flax will ſoon be in 'the ſame ſtate.'

When they had gathered theſe plants, we taught the king and his people the uſe of mills to reduce corn into flour; and how the dough is prepared, of which bread is made (22). Before our arrival, the Gauls uſed to cleanſe wheat, oats, and barley of their huſks, by bruiſing them with wooden peſtles

peſtles in the trunks of hollowed trees, and contented themſelves with boiling theſe grains for their nouriſhment. We afterwards ſhewed them how to ſteep hemp in water, to ſeparate it from its ſtalk; how to dry it, to bruiſe it, to cut it, to ſpin it, and twiſt ſeveral of its threads together, to make ropes. We demonſtrated to them, how theſe ropes, being at once ſtrong and ſupple, are fit to be the nerves of all machines. We taught them to extend threads of flax upon looms, to make cloth of it by the help of the ſhuttle; and how this delighful taſk makes young girls paſs the tedious nights of winter in innocence and joy.

We taught them the uſe of the augur, the file, the plane and ſaw, invented by the ingenious Dedalus; for theſe tools give unto man new hands, and faſhion for his uſe a multitude of trees whoſe wood is loſt in the foreſts. We inſtructed them to draw from their knotty trunk large ſcrews and heavy preſſes, proper for ſqueezing out the juice of innumerable fruits, and extracting oils from the hardeſt nuts. They did not gather many grapes from

our

our vines; but we gave them a great deſire to multiply their ſtocks, not only by the excellence of their fruits, but in making them taſte the wines of Crete and the iſland of Thaſos, which we had ſaved in urns.

After having ſhewn them the uſe of various goods, which nature had ſpread upon the ſurface of the earth in the ſight of man, we taught them to diſcover thoſe which ſhe has placed beneath his feet. How water may be found in places the moſt diſtant from rivers, by means of wells, invented by Danaus; in what manner to diſcover metals buried in the boſom of the earth; how, after melting them into ingots, they are forged upon the anvil, to divide them in tables and plates; how, by the eaſieſt of proceſſes, clay is wrought, upon the potter's wheel, into figures and veſſels of every ſhape. We ſurprized them ſtill more, by ſhewing them bottles of glaſs, made with ſand and flints. They were exceſſively aſtoniſhed, to behold the liquor which they contained manifeſting itſelf to the hand, yet eſcaping the hand.

But when we read to them the books of Mercury Triſmegiſtus, which treat of the liberal

liberal arts, and the natural ſciences; it was then that their admiration was extravagant. At firſt they were at a loſs to comprehend how ſpeech could iſſue from a dumb book, and the thoughts of the firſt Egyptians could be handed down to them upon the brittle leaves of the papyrus. When afterwards they heard the account of our diſcoveries; when they ſaw the prodigies of the mechanics, which with light levers move the heavieſt burdens; and thoſe of geometry, which meaſures inacceſſible diſtances, they were tranſported beyond all bounds. The wonders of chemiſtry and magic, the various phenomena of phyſic, hurried them from rapture to rapture. But, when we predicted an eclipſe of the moon, which before our arrival they uſed to conſider as an accidental obſcuration of this planet; and, at the moment we had pointed out, ſaw the ſtar of night grow dark in a ſerene ſky, they fell at our feet, ſaying: 'Surely ye are gods!' Omfi, the young Druid who appeared ſo ſenſible of my misfortunes, attended all our inſtructions. He ſaid to us; 'From your 'intelligence and your kindneſs I am tempted

'tempted to believe that you are ſome of
'the ſuperior Deities; but, from the
'evils which you have ſuffered, I ſee that
'you are but men like ourſelves. Certain-
'ly you have diſcovered ſome method of
'aſcending into heaven, or the inhabi-
'tants of heaven have deſcended upon
'happy Egypt, to communicate ſo many
'bleſſings and ſo much intelligence. Your
'ſciences and your arts ſurpaſs our under-
'ſtanding, and can only be the effects of
'a divine power. You are children,
'cheriſhed by ſuperior Gods; as for our-
'ſelves, Jupiter has abandoned us to the
'infernal Deities. Our country is cover-
'ed with ſteril foreſts, inhabited by
'malicious genii, who ſow our life with
'diſcords, civil wars, terrors, ignorances,
'and unhappy opinions. Our condition
'is a thouſand times more deplorable
'than that of the brutes, who, clothed,
'lodged, and fed by nature, follow their
'inſtinct, without error or the fear of
'hell.'

'The Gods,' replied Cephas, 'have
'not been guilty of injuſtice towards any
'country or any individual. Each coun-

try

'try has its peculiar advantages, which 'preſerve a communication among all 'nations, by reciprocal exchanges. Gaul 'has its metals, which Egypt has not; its 'foreſts are more beautiful; its herds 'have more milk; its ſheep larger fleeces. 'But wherever man may dwell, his inhe-'ritance is always far ſuperior to that of 'the brutes, becauſe he has a reaſon 'which diſcloſes itſelf in proportion to 'the obſtacles which it overcomes, be-'cauſe he alone of all animals can apply 'to his uſe means to which there is no 'reſiſtance, ſuch as fire. Thus Jupiter 'has given him the empire of the earth, 'in enlightening his reaſon with the very 'intelligence of nature, and in confiding 'that element, which is its firſt motor, to 'him alone.'

Cephas afterwards ſpoke to Omfi and the Gauls of the rewards reſerved in the other world for virtue and beneficence, and the puniſhments deſtined to vice and tyranny; of the metempſycoſis, and as much as a ſtranger is permitted to know of the other myſteries of the religion of Egypt. The Gauls conſoled by his diſ-

courſes

courſes and our preſents, called us their benefactors, their fathers, the true interpreters of the Gods. The king, Bardus, ſaid: 'I will adore Jupiter alone. Since 'Jupiter loves mankind, it muſt make 'kings, who have the happineſs of na-'tions in charge, the particular objects 'of his protection. I will alſo honour 'Iſis, who has brought his benefits upon 'earth, that ſhe may preſent to the king 'of the Gods the vows of my people." At the ſame time he gave orders for a temple to be erected (23) to Iſis, at ſome diſtance from the city, in the midſt of the foreſt; that her ſtatue ſhould be placed there, with the child Orus in her arms, ſuch as we had brought in the veſſel; that ſhe ſhould be worſhipped with all the ceremonies of Egypt; that the prieſteſſes, clad in linen garments, ſhould pay her homage day and night with ſongs, and a life of purity, which draw men nigh unto the Gods.

Afterwards he learned to underſtand and to trace the Ionic characters. He was ſo ſtruck with the utility of writing that in a tranſport of joy, he ſang theſe verſes.

'Behold

'Behold the magic characters which 'can call forth the dead from the boſom 'of the tomb. They will inform us what 'our fathers have thought a thouſand 'years ago; and a thouſand years hence, 'they will teach our children what we 'think to day. The arrow flies not ſo 'far, the lance is not ſo ſtrong. Though 'a man intrench himſelf on the moun-'tain-top they will reach him there; in 'ſpite of the helmet they penetrate the 'head, in ſpite of the cuiraſs they pierce 'the heart. They calm ſeditions, they 'give ſage counſels, they bring love, 'conſolation, ſtrength. But they produce 'a contrary effect, in the hands of the 'wicked.'

'My ſon,' ſaid this good king to me one day, 'are the moons of thy country 'more beautiful than ours? Haſt thou 'left behind thee in Egypt aught to re-'gret? Though haſt brought us hither 'its excellences; its plants, its arts and 'ſciences. To thee all Egypt ought to be 'here. Remain with us. Thou ſhalt 'reign after me over the Gauls. I have 'no child ſave an only daughter, who is

'called

'called Gotha: thou ſhalt have her in 'marriage. Truſt me, a people is of 'more value than a family, and a good 'wife than the land of your fathers. 'Gotha dwells in this iſland below, whoſe 'trees are to be ſeen from this ſpot; for 'it is proper that a young girl ſhould be 'educated afar from men, and above all 'afar from the court of kings.'

Deſire to render a people happy ſuſpended in me the love of my country. I conſulted Cephas, who approved of the views of the king. I then requeſted this prince to conduct me the ſpot where his daughter dwelt, that, according to the cuſtom of the Egyptians, I might render myſelf agreeable to her who was one day to become the companion of my pains and my pleaſures. The king charged an old woman, who came daily to the palace for proviſions for Gotha, to conduct me to her. This old woman made me embark with her, in a boat laden with proviſions, and floating down with the ſtream, we landed in a little time in the iſland, where the daughter of the king Bardus reſided. This iſland they called, the iſland of Swans,

Swans, becauſe theſe birds uſed to come in the ſpring and make their neſts in the reeds which grew upon its ſhores, and were always feeding upon the anſerina potentilla (24) which grows there in great abundance. We landed, and perceived the princeſs ſeated beneath ſome elders, in the middle of a lawn all yellow with the flowers of anſerina. She was ſurrounded by ſwans which ſhe called to her, and fed with grains of oats. Although ſhe was beneath the ſhade of trees, ſhe ſurpaſſed theſe birds in fairneſs, by the beauty of her complexion, and her robe which was of ermine. Her hair was of the fineſt black, and bound, as well as her robe, with a red ribband. Two females who attended her, at ſome diſtance, came to meet us. The one tied our boat to the branches of a willow; and the other, taking me by the hand, conducted me towards her miſtreſs. The young princeſs made me ſit down by her upon the graſs: after which, ſhe preſented me with boiled flower of millet, a duck roaſted upon the bark of birch-tree, with goat's milk in the horn of an elk. She then, without

ſpeaking

ſpeaking a word, waited for an explanation of the ſubject of my viſit.

After having taſted, according to cuſtom, the viands ſet before me, I ſaid to her: 'O, beautiful Gotha, I deſire to become the ſon-in-law of the king your father; and I come, with his conſent, to know if my ſuit will be agreeable to you?'

The daughter of the king Bardus replied with down-caſt eyes: 'O, ſtranger! I am ſought in marriage by many Jarles, who daily make great preſents to my father that they may obtain me; but I love none of them. Fighting is their only art. As for thyſelf, I believe, that if thou become my huſband, thou wilt render me, as thou haſt already rendered my people, happy. Thou wilt inſtruct me in the arts of Egypt, and I ſhall become like unto the good Iſis of thy country, ſo celebrated in Gaul.'

At theſe words, ſhe looked at my dreſs, admired the fineneſs of its texture, and ſhe made her women examine it, who lifted up their hands to heaven with aſtoniſhment. She afterwards added, as

ſhe looked at me: 'Although thou come 'from a country filled with all kinds of 'riches and induſtry, thou muſt not fancy 'that I am in want of any thing, and that 'I am myſelf deſtitute of underſtanding. 'My father has educated me in the love 'of labor, and ſupports me in affluence.'

She then conducted me into her palace, where twenty of her females were buſied in plucking the feathers of water-fowls, to make her dreſſes and robes of their plumage. She ſhewed me baſkets and mats, of very fine ruſh, of her own manufacture; veſſels of tin in abundance; an hundred ſkins of wolves, martins, and foxes, with twenty ſkins of bears. 'All 'this wealth,' ſaid ſhe to me, 'ſhall be 'thine if thou wed me; but it ſhall be 'upon this condition, that thou ſhalt have 'none other wife but me, that thou ſhalt 'not compel me to till the earth, nor to 'get the ſkins of ſtags and wild bulls which 'thou ſhalt have killed in the foreſts; for 'theſe are the cuſtoms to which the 'huſbands of this country ſubject their 'wives: that if hereafter thou be weary 'of dwelling with me, thou wilt replace

'me

'me in this iſland where thou haſt found 'me, and where my delight is to nouriſh 'ſwans, and to ſing the praiſes of the 'Seine, a nymph of Ceres.'

I ſmiled inwardly at the ſimplicity of the daughter of the king, Bardus, and at the ſight of all that ſhe denominated wealth: but as the true riches of a wife conſiſt in the love of labor, ſimplicity, frankneſs, ſweetneſs, and that there is no other dowry to be compared to theſe virtues, I replied: 'O, beautiful Gotha, marriage among 'the Egyptians is a legal union, a common 'participation of good and evil. You 'ſhall be dear to me as the half of myſelf.' I then preſented her with a ſkain of flax, raiſed and prepared in the garden of her father. She accepted it with joy, and ſaid to me: 'My friend, I will ſpin this flax, 'and make it into a robe for the day of 'my nuptials.' In her turn, ſhe made me a preſent of the dog which you ſee, ſo covered with hair, that his eyes are ſcarcely to be diſcerned. She ſaid to me: 'The 'name of this dog is Gallus, he is deſ-'cended from a very faithful race. He 'will follow thee every where, upon land,

'upon ſnow, and through water. He will 'attend thee in the chaſe, and even in the 'battle. He will be to thee at all times 'a faithful companion, and a ſymbol of 'my affection.' As the day was drawing to its cloſe, ſhe adviſed me to retire, never for the future to deſcend by the river, but follow upon land the courſe of the ſtream, till I came to the oppoſite ſhore, where her females would watch for me, that our happineſs might be concealed from jealous eyes. I took my leave of her, forming in my mind a thouſand agreeable projects as I returned home.

One day when I was going to viſit her, according to her advice, by one of the paths of the foreſt, I met one of the principal Jarles, accompanied by a numerous train of his vaſſals. They were armed as in time of war. For my own part, I was unarmed, as a man at peace with all the world, whoſe thoughts are bent upon love alone. This Jarle advanced towards me with a haughty air, and ſaid: 'What 'concern haſt thou, with thy female arts, 'in this land of warriors? Doſt thou 'pretend to teach us how to ſpin flax, and

'to

BIBLIOTHECA BODLEIANA

'to obtain, for thy reward, the beautiful 'Gotha? My name is Torſtan. I was one 'of the companions of Carnut. I have 'fought in two and twenty battles by ſea, 'and thirty duels. Thrice have I com-'batted againſt Vittiking, the renowned 'king of the north. I will bear away thy 'ſcalp to the feet of the god Mars, whom 'thou haſt eſcaped, and drink out of thy 'ſkull the milk of my flocks.'

After ſo brutal a ſpeech, I concluded that this barbarian was about to aſſaſſinate me; but being magnanimous as well as ferocious, he took off his helmet and cuiraſs, which was of bull's hide, and gave me the choice of two naked ſwords.

It was uſeleſs to talk rationally with jealouſy and ferocity. I invoked, within myſelf, Jupiter, the protector of ſtrangers; and chuſing the ſhorteſt, but the lighteſt ſword, although I could hardly manage it, we began a terrible combat, while his vaſſals ſtood around as witneſſes, expecting that the blood either of their chief, or of their gueſt, ſhould redden the ground.

I thought at firſt of diſarming my enemy, to ſpare his life, but this he put out of my power;

power; rage rendered him beſide himſelf. The firſt ſtroke which he aimed at me, cleaved a large ſplinter from a neighbouring oak. Stooping my head, I avoided the blow of his ſword. This movement redoubled his inſolence. 'Though thou 'ſhouldſt bow down to hell,' ſaid he, 'thou ſhouldſt not eſcape me.' Then, ſeizing his ſword with both hands, he ruſhed furiouſly upon me; but Jupiter calming my ſenſes, with the middle of my ſword I parried the blow with which he would have ſlain me, and preſenting its point, he pierced himſelf deeply in the breaſt. Two ſtreams of blood at once iſſued from his wound and his mouth; he fell ſupine; the ſword dropped from his hands, he turned his eyes towards heaven, and expired. Immediately, his vaſſals ſurrounded his body, with loud cries. But they permitted me to retire unmoleſted; for much generoſity prevails among theſe barbarians. Deploring my victory, I withdrew to the city.

What had happened to me, I related to Cephas and the king. 'Theſe Jarles,' ſaid the king, 'give me much trouble. They 'tyrannize

'tyrannize over my people. Should there 'be any bad ſubject in the country, they 'never fail to get him over, to ſtrengthen 'their party. They render themſelves 'ſometimes formidable even to me. But 'ſtill more formidable are the Druids. 'No one here dares tranſact any thing 'without their conſent. How am I to 'weaken theſe two powers? I thought 'that in augmenting that of the Jarles, I 'ſhould eſtabliſh a proper oppoſition to 'that of the Druids; but behold the con-'trary effect. The power of the Druids 'has increaſed. There ſeems to be an 'agreement between them to extend their 'oppreſſion over my people, and even over 'my gueſts. O ſtranger,' ſaid he to me, 'this you have but too well experienced!' Then turning towards Cephas: 'O, my 'friend,' added he, 'in travel you have 'acquired the experience neceſſary for 'the government of mankind, give ſome 'counſel to a king who has never quitted 'his own country. Oh! I am ſenſible that 'travel is neceſſary for kings.'

'O, king!' replied Cephas, 'I will de-'velope to you a portion of the policy and

'philoſophy

'philoſophy of Egypt. That every thing 'ſhould be ruled by contraries, is one of 'the fundamental laws of nature. From 'contraries reſult the harmony of the 'world. It is the ſame with nations. 'Among nations, the power of arms and 'that of religion are ever at variance. 'Theſe two powers are eſſential for the 'preſervation of the ſtate. Is the people 'oppreſſed by its chiefs, it flies to its 'prieſts; is it oppreſſed by its prieſts, it 'flies to its nobles for refuge. Among 'you therefore the ſtrength of the Druids 'has been augmented by that of the Jarles: 'for theſe two always preſerve the balance 'of power. If, therefore, you would 'diminiſh one of them, inſtead of increaſ-'ing, as you have hitherto done, the 'oppoſite power, it ought, on the con-'trary, to be weakened.

'However, there is ſtill a ſimpler and a 'ſurer mode of diminiſhing at once the 'two powers which give you offence. It 'is by rendering your people happy; for 'they will not go abroad then for protec-'tion, and theſe two powers will ſoon be 'deſtroyed, ſince they owe their influence

'to

'to the opinion of this ſame people alone. 'This you will accompliſh, by giving the 'Gauls ample means of ſubſiſtence, by the 'eſtabliſhment of thoſe arts which ſweeten 'life, and by honoring and favoring agri-'culture, which ſuſtains it. Your people 'living in abundance, the Jarles and the 'Druids will be in the ſame ſituation. 'When theſe two bodies ſhall be content 'with their lot, they will not attempt to 'diſturb that of others; they will no 'longer have at their diſpoſal this crowd 'of wretches, half-naked and half-famiſh-'ed, who, for the ſake of ſubſiſtence, are 'always the ready ſlaves of the violence 'of the one, or the ſuperſtition of the 'others. This will be the reſult of your 'humane policy, that your own power, 'ſtrengthened by that of a people render-'ed happy by your cares, will annihilate 'that of the Jarles and the Druids. In 'every well-regulated monarchy, the pow-'er of the king reſides in the people, and 'that of the people in the king. You 'will then reduce your nobles and your 'prieſts to the natural diſcharge of their 'duties. The Jarles will defend the nation

'from external attack, and will not oppreſs
'it internally: and the Druids will no
'longer govern the Gauls by terror; but
'will conſole them and aſſiſt them, by their
'ſagacity and counſels, to ſupport the ills
'of life; the duty of the miniſters of every
'religion.

'By this policy it is that Egypt has ar-
'rived at a degree of power and ſucceſs
'which has rendered it the centre of
'nations, and that the wiſdom of its
'prieſts is renowned throughout all the
'earth. Remember then this maxim:
'that all exceſs of military or religious
'power, is derived from the unhappineſs
'of the people, becauſe from them all
'power is derived. This exceſs can only
'be deſtroyed by rendering the people
'happy.

'When your authority ſhall be ſuffici-
'ently eſtabliſhed, confer a part of it upon
'magiſtrates, ſelected from among the
'perſons of property. Be particularly
'watchful over the education of the
'children of your people; but be cautious
'how to entruſt it to the firſt adventurer
'who offers his ſervices, and ſtill leſs to
'any

'any particular body, ſuch as that of the 'Druids, whoſe intereſts are always differ-'ent from that of the ſtate. Conſider the 'education of your people as the moſt 'precious part of your adminiſtration. 'This alone forms citizens; the beſt laws 'are nothing without it.

'While you are waiting to lay ſolid 'foundations for the happineſs of the 'Gauls, oppoſe ſome barriers to their 'evils. Inſtitute ſeveral feſtivals, to diſpel 'them by ſongs and by dances. Balance 'the united influence of the Jarles and 'Druids, by that of the females. Help 'theſe to eſcape from their domeſtic 'ſlavery. Let them aſſiſt at feaſts, at 'aſſemblies, and even at religious feſtivals. 'Their natural ſoftneſs will weaken by 'degrees the ferocity of manners and 'religion.'

The king replied to Cephas: 'Your 'obſervations are full of truth, and your 'maxims of wiſdom. I will profit by them. 'I will render this city renowned by its 'induſtry. In the mean time, my people 'deſire no better than to rejoice and to 'ſing; I myſelf will compoſe their ſongs.

'As

'As for the women, I verily believe that 'they will be of great ſervice to me. By 'their aſſiſtance I ſhall begin to render my 'people happy; if not by laws, at leaſt by 'the operation of manners.'

Whilſt this good king was ſpeaking, upon the oppoſite bank of the Seine, we diſcovered the corpſe of Torſtan. It was naked, and appeared upon the graſs like a heap of ſnow. His friends and vaſſals moved around it, at intervals ſhouting frightfully. One of his friends croſſed the river in a boat, and ſaid to the king: 'Blood for blood; let the Egyptian 'periſh!' To this man the king did not reply; but when he was gone, he ſaid to me: 'Your defence has been legitimate; 'but were it my own quarrel, I ſhould be 'compelled to abſcond. If you remain, 'you will be obliged, by the laws, to fight 'with all the relations of Torſtan ſucceſ- 'ſively; they are numerous, and ſooner or 'later you muſt fall. On the other hand, 'if I eſpouſe your cauſe againſt them, as I 'certainly ſhall, you will involve this riſing 'city in your ruin: for the relations, the 'friends, and vaſſals of Torſtan, will not

'fail

'fail to lay ſiege to it, joined by a numer-
'ous body of Gauls, whom the Druids,
'enraged againſt you, excite to vengeance.
'But be aſſured that you will here find
'men, who will not deſert you in the
'greateſt danger.'

Immediately, he iſſued orders for the ſecurity of the city, and all the inhabitants were ſeen running upon the ramparts, diſpoſed to ſuſtain a ſiege in my favor. Here, they gathered a pile of flints; there, they planted huge croſs bows, and long beams armed with points of iron. In the meantime, we ſaw a croud of people preſſing to the ſhore of the Seine. Theſe were the friends, the relations, the vaſſals of Torſtan, with their ſlaves, the partizans of the Druids, thoſe who were jealous of the kingly eſtabliſhment, and thoſe who, through caprice, are fond of novelty. Some deſcended the ſtream in the boats; others marched acroſs the foreſt in long columns. All fixed themſelves upon the ſhores oppoſite to Lutetia, and they were innumerable. Henceforth eſcape was impoſſible. It was uſeleſs to think of ſucceeding by favor of the darkneſs; for, as ſoon as night came on,

on, the inſurgents lighted a great number of fires, illuminating the river to the very bottom of its bed.

During this perplexity I formed in my own mind a reſolution, which was agreeable to Jupiter. As I had nothing to expect from men, I reſolved to throw myſelf into the arms of virtue, and by delivering myſelf into the hands of my enemies, to ſave this riſing city. Scarcely had I put my truſt in the Gods, when they came to my aid.

Omfi preſented himſelf before us, holding in his hand an oaken bough, upon which grew a cluſtre of miſletoe. At the ſight of this little ſhrub which had well-nigh proved ſo fatal to me, I ſhuddered: but I was yet to know that unto that which almoſt deſtroyed us, we often owe our preſervation; and unto that which had preſerved us, we often owe our deſtruction. 'O, king!' ſaid Omfi, 'O, Cephas! be 'compoſed! I bring ſalvation for your 'friend. Young ſtranger,' ſaid he to me, 'though all Gaul ſhould have con-'ſpired againſt thee, with this thou mayſt 'paſs through the midſt of thine enemies,

'and

‘ and they ſhall not preſume to look thee
‘ in the face. It is this ſprig of the miſle-
‘ toe which hath grown upon this bough
‘ of the oak. I will relate to thee whence
‘ this plant, equally venerable to the men
‘ (25) and to the Deities of this land, derives
‘ its power. Balder one day related to his
‘ mother, Friga, that he dreamed of his
‘ death. Friga conjured the fire, metals,
‘ ſtones, diſeaſes, the water, animals, ſer-
‘ pents, to work her ſon no woe; and the
‘ conjurations of Friga were ſo powerful,
‘ that nothing could reſiſt them. Balder,
‘ therefore, went to the combats of the
‘ Gods. Fearleſs amid the darts, Loke,
‘ his enemy, deſired to aſcertain the reaſon.
‘ Under the form of an old woman, he
‘ came to Friga. He ſaid to her: In the
‘ combats, darts and rocks fall upon your
‘ ſon Balder, but they hurt him not. I
‘ believe it, ſaid Friga; all theſe things I
‘ have bound by an oath. There is nothing
‘ in nature which can injure him. This
‘ favor I have obtained from every thing
‘ that poſſeſſes any power. There is only
‘ a little ſhrub of which I have made no
‘ requeſt, for it ſeemed to me too feeble.

‘ It

‘ It was upon the bark of an oak; it had
‘ ſcarcely any root. It lived without
‘ earth. Its name is Miſtellein. This
‘ was the Miſletoe. Thus ſpake Friga.
‘ Loke immediately went in ſearch of this
‘ ſhrub; and coming to the aſſembly of
‘ the Gods, while they were fighting
‘ againſt the invulnerable Balder, for their
‘ ſports are combats, he approached the
‘ blind Hœdere. Wherefore, ſaid he, doſt
‘ not thou alſo lance thy arrows at Balder?
‘ I am blind, replied Hœder, and have no
‘ arms. Loke preſented him with the
‘ miſletoe, and ſaid to him: Balder is
‘ before thee. The blind Hœder hurls
‘ the miſletoe transfixed and lifeleſs Balder
‘ falls. Thus the invulnerable ſon of a
‘ Goddeſs was killed by a branch of the
‘ miſletoe, hurled by one who was blind.
‘ From this originates the reſpect beſtowed
‘ upon this ſhrub by the Gauls.

‘ O, ſtranger, pity a people governed by
‘ fear, inſtead of reaſon. I thought that at
‘ thy arrival thou wouldſt have raiſed the
‘ empire by the arts of Egypt, and to
‘ behold the accompliſhment of an ancient
‘ oracle renowned among us, which pre-

‘ dicts

'dicts the grandeſt deſtiny to this city; 'that its temples ſhall riſe above the foreſt-'tops; that within its boſom will be col-'lected men of every nation; that the ig-'norant will here ſeek information, the 'unfortunate conſolation, and that the 'Gods will here commune with mankind 'as in happy Egypt. But theſe times are 'as yet afar off.'

The king ſaid to Cephas and myſelf: 'O, my friends, delay not to profit by the 'aſſiſtance which Omfi brings.' At the ſame time, he prepared us a boat, manned by excellent rowers. He gave us two half-pikes of aſh, which himſelf had tipped with iron, and two ingots of gold, the firſt fruits of his commerce. He then gave us in charge to truſty perſons, that they ſhould conduct us as far as Veneice. 'Theſe,' ſaid he to us, 'are the beſt navigators of 'Gaul. They will furniſh you with the 'means of returning to your own land; 'for their veſſels go to the Mediterranean. 'Beſides, they are a benevolent people. 'For you, O, my friends! your names 'ſhall be for ever celebrated in Gaul. I 'will ſing of Cephas and Amaſis; and

'while

'while my life ſhall laſt, their names ſhall 'often reſound upon theſe banks.'

Thus we took leave of this good king, and Omfi, our deliverer. They attended us to the borders of the Seine, and we ſhed mutual tears. As we paſſed through the city, we were followed by a crowd of people, manifeſting the tendereſt marks of affection. The women carried their little children in their arms, and upon their ſhoulders; and wept as they held out to us the linen in which they were clad. We bade adieu to the king, Bardus, and Omfi, who had hardly reſolution to ſeparate themſelves from us. For a long time we diſtinguiſhed them upon the loftieſt tower of the city, waving their hands in token of a laſt farewell.

Scarcely had we puſhed from the iſland, when the friends of Torſtan ruſhed into a multitude of boats, and attacked us with frightful yells. But, at the ſight of the ſacred ſhrub which I held in my hands, and which I raiſed aloft in air, they fell proſtrate in the bottom of their barks, as though they had been ſmitten by a power divine: ſuch is the force of ſuperſtition over

over miſguided underſtandings. Thus, without running the leaſt riſk, we paſſed through the midſt of them.

We aſcended the river for a whole day; then, landing, we choſe a weſtward courſe acroſs foreſts almoſt impaſſable. The ground was here and there covered with trees, which time had overthrown. It was every where carpetted with moſſes, thick and full of water, into which we ſometimes plunged up to our knees. The roads which divide theſe foreſts, and ſerve as boundaries to the different nations of Gaul, were ſo little frequented, that great trees had grown upon them. The people who dwelt here were ſtill more ſavage than their country. They had no other temples, ſave ſome yew, blaſted by a thunder bolt; or an antique oak, where ſome Druid had fixed the head of an ox, with its horns among the boughs. When, in the night ſeaſon, the foliage of theſe trees was agitated by the winds, and illuminated by the beams of the moon, in fancy they beheld the ſpirits and the Deities of theſe foreſts. Then, ſeized with ſuperſtitious terror, they fell proſtrate on the ground, and

‘ adored

adored, in trembling attitudes, theſe vain fantoms of their imagination. Our guides themſelves would never have dared to traverſe theſe ſpots, rendered awful to them by religion, had they not been more aſſured by the branch of miſletoe which I bore, than by any of our arguments.

In the whole of our paſſage through Gaul, we did not diſcover any rational mode of worſhiping the Deity, unleſs on one evening, when, having gained the ſummit of a mountain covered with ſnow, we diſcerned a fire in the middle of a wood of beeches and firs. A moſſy rock, hewn into the ſhape of an altar, ſerved as an hearth. All around it were great piles of dried wood, and the ſkins of bears and wolves were ſuſpended from the boughs of neighbouring trees. In this ſolitary retreat, the whole horizon round, no other traces of the abode of men were to be ſeen. Our guides informed us, that this ſpot was ſacred to the god of travellers. The word ſacred made me ſhudder. I ſaid to Cephas: 'Let us retire. I ſuſpect 'every altar in Gaul. Never in future 'will

'will I honor the Deity, ſave in the 'temples of Egypt.' Cephas replied: 'Avoid every religion, which, under the 'name of the Deity, enſlaves man to man, 'were it even in Egypt; but in every 'place, where the intereſts of mankind 'are promoted, God is worthily honored, 'were it even in Gaul. Every where, 'the happineſs of man forms the glory of 'God. For my own part, I make my 'offering upon every altar where the ills 'of human kind are relieved.' Then, proſtrating himſelf, he made his prayer; this done, he caſt into the fire a branch of fir, and ſome branches of the juniper-tree, which ſparkling perfumed the air. I followed his example; after which, we ſat down at the foot of the rock, in a place carpetted with moſs, and ſheltered from the north wind; and, having wrapped ourſelves up in the ſkins which were ſuſpended from the trees, although the cold was intenſe, we paſſed the night very warmly. As ſoon as it was day, our guides informed us that we ſhould continue to journey along ſuch eminences till the

the evening, without finding either wood, or fire, or habitation. A ſecond time we bleſſed Providence for the aſylem afforded us; we ſcrupulouſly hung up our ſkins upon the branches of fir; we threw freſh wood upon the hearth; and, before we ſet out, I carved theſe words upon the bark of a beech-tree:

CEPHAS AND AMASIS
HERE ADORED THE GOD
WHO PROTECTS TRAVELLERS.

We paſſed ſucceſſively through the Carnutes, the Cenomain, the Diablintes, the Redous, the Curioſoliti, the inhabitants of Dariorigum, and at laſt we arrived at the weſtern extremity of Gaul, among the Veneti. The Veneti are the moſt ſkilful navigators of theſe ſeas. They have even eſtabliſhed a colony of their name, at the end of the Adriatic gulf (26). As ſoon as they underſtood that we were the friends of Bardus, they loaded us with kindneſſes. They offered to tranſport us directly back into Egypt, whither they have extended their commerce; but, as they traded alſo into

into Greece, Cephas ſaid to me: 'Let us 'go into Greece; thence we ſhall have 'frequent opportunities of returning into 'your country. The Greeks are friends 'to the Egyptians. To Egypt they owe 'the moſt illuſtrious founders of their 'cities. Cecrops has given laws to 'Athens, and Inachus to Argos. At 'Argos reigns Agamemnon, renowned 'throughout all the earth. There we ſhall 'behold him, covered with glory, in the 'midſt of his family, and ſurrounded by 'kings and heroes. Should he be ſtill at 'the ſiege of Troy, his ſhips will bring us 'back with eaſe into your native country. 'In Egypt you have beheld the higheſt 'pitch of civilization; in Gaul, barba-'riſm; in Greece you will meet with a 'politeneſs and an elegance which will 'charm you. You will alſo have a view 'of the three periods which moſt nations 'undergo. They are below nature in 'the firſt; in the ſecond they arrive at 'it; they go beyond it in the third.'

The views of Cephas were too agreeable to my thirſt of glory, to permit me

me to neglect an opportunity of becoming acquainted with men so renowned as the Greeks, and particularly Agamemnon. With impatience I awaited the return of the season favourable for navigation, for it was winter when we arrived among the Veneti. According to the custom of these people, we spent this season in a continual round of feasts. When spring arrived, we embarked for Argos. Before we left Gaul, we received information that our departure from Lutetia had restored tranquillity into the states of the king, Bardus, but that his daughter, the beautiful Gotha, had withdrawn with her females into the temple of Isis, to which she devoted herself; and that night and day she made the forest resound with her harmonious songs.

I entered fully into the grief of this good king, who lost his daughter by that very effect of our arrival in his country, which was one day to crown him with glory; and I myself experienced the truth of this antient maxim, that public consideration is only to be acquired at the expence of domestic happiness.

After

After a tedious voyage, we re-entered he Straits of Hercules. I experienced a ſentiment of lively joy at the ſight of the ſky of Africa, which recalled to my mind the climate of my native land. We diſcerned the lofty mountains of Mauritania, Abila, ſituated near the Straits of Hercules, and thoſe that are called the Seven Brethern, becauſe they are of an equal height. They are covered, from their ſummits to the ſea ſhore, with palm-trees loaded with dates. We deſcried the rich coaſts of Numidia, crowned, twice in the year, with harveſts, riſing beneath the ſhade of olive-trees, while a breed of noble ſteed, are at all ſeaſons paſtured in their valleys, ever green. We coaſted along the ſhores of Syrtis, where grows the delicious fruit, Lotos, which, as they ſay, cauſes ſtrangers who eat it to forget their native land. Soon after we diſcovered the ſands of Lybia, in the midſt of which are placed the enchanted gardens of the Heſperides, as if nature delighted in contraſting the moſt acid with the moſt fruitful regions. In the

night we heard the roarings of tigers and lions, who came to bathe in the ſea; and, at break of day, we ſaw them retiring towards the mountains.

But the ferocity of theſe animals was by no means equal to that of the men of theſe countries. Some ſacrifice their children to Saturn; others bury the wifes alive in the tombs of their huſbands. There are ſome, who upon the death of kings, maſſecre all their houſehold. Others attempt to entice ſtrangers upon their ſhores, only to devour them. One day we had well nigh become the prey of theſe Anthropopagi; for, while we were on ſhore, and were peaceably bartering tin and iron with them, in exchange for ſeveral kinds of excellent fruits, the productions of their country, they laid an ambuſcade for us, from which we had the greateſt difficulty to eſcape. After this event, we never dared to ſet foot upon theſe inhoſpitable ſhores, which nature has placed in vain beneath ſo ſweet a ſky.

I was ſo provoked at the ill ſucceſs of my voyage, undertaken to promote the happineſs

happineſs of mankind, and particularly with this laſt mark of perfidy, that I ſaid to Cephas: 'I believe all the earth, excepting Egypt, covered with barbarians. I believe that abſurd opinions, inhuman ſuperſtitions, and ferocious manners, are the natural inheritance of all nations; and doubtleſs the will of Jupiter is, that they ſhould be abandoned for ever; for he has divided them into ſo many different languages, that the moſt beneficent among men, ſo far from being able to reform them, can hardly render himſelf underſtood.' Cephas replied: Let us not accuſe Jupiter with the evils of mankind. Our underſtanding is ſo limited, that, although we ſometimes perceive that we are evil, our imaginations cannot inform us how we may become better. Let us take away but one of thoſe natural evils which offend us, and we ſhall ſee a thouſand others more dangerous ſpringing up in its ſtead. Nations do not underſtand one another; this, you ſay, is an evil: but, were they all to ſpeak the ſame language, the

'impoſtures, the errors, the prejudices, 'the cruel opinions peculiar to each nation, would ſpread themſelves over the 'whole earth. The general confuſion 'exiſting in words would then exiſt in 'ideas.' He ſhewed me a cluſter of grapes. 'Jupiter,' ſaid he, 'has divided mankind into many languages, as he 'has divided this cluſter into ſeveral ſingle 'grapes, containing a greater number of 'ſeeds, that, if one portion of theſe ſeeds 'ſhould be attacked by corruption, the 'other might be preſerved (27).

'Jupiter has only divided the languages 'of men, that they might always underſtand that of nature. Nature every 'where ſpeaks to their heart, enlightens 'their reaſon, and ſhews them, that their 'happineſs conſiſts in a mutual commerce 'of good offices. On the other hand, the 'paſſions of nations every where deprave 'their hearts, darken their underſtandings, fill them with hatreds, wars, 'diſcords, and ſuperſtitions, in ſhewing 'them that their happineſs only conſiſts in

'perſonal

'perſonal intereſt, and the ruin of their 'fellow-creatures.

'The diviſion of languages prevents 'theſe particular evils from becoming 'general; and if they are pemanent 'among ſome nations, it is becauſe there 'are ambitious bodies who profit by them; 'for error and vice are ſtrangers to man. 'It is the office of virtue to deſtroy theſe 'evils. Without vice, virtue would be 'unexerciſed upon earth. You are going 'among the Greeks. If report ſpeaks 'true, you will find in their manners a 'politeneſs and elegance with which you 'will be charmed. Nothing can be equal 'to the virtue of their heroes, tried by a 'ſeries of misfortunes.'

All that I had hitherto experienced of the barbariſm of nations, redoubled the deſire I had of arriving at Argos, and ſeeing the great Agamemnon happy in the midſt of his family. Already we were in ſight of Cape Tenarus, and were juſt about to double it, when a violent gale from the coaſt of Africa caſt us upon the Strophades. We ſaw the ſea breaking againſt

againſt the rocks which ſurrounded theſe iſlands. At one time, in its retreat it diſcloſed their cavernous foundations; at another time, riſing on a ſudden, it covered them, as it roared, with a vaſt ſheet of foam. Meantime our ſailors were perſiſting, in ſpite of the tempeſt, to make Cape Tenarus, when a violent blaſt of wind rent our ſails. Upon this, we have been compelled to ſtop ſhort at Steniclaros.

From this port we ſet out to gain Argos by land. On our way to this dwelling of the king of kings, we have met with you, O kind ſhepherd! For the preſent, we are deſirous of attending you to Mount Lyceum, that we may ſee the aſſembly of a nation, whoſe ſhepherds have manners ſo hoſpitable and ſo polite. Amaſis, as he ſpake theſe words, caſt his eyes upon Cephas, who, by a motion of his head, expreſſed his approbation.

Tirteus ſaid to Amſias: 'My ſon, 'your narrative intereſted us much; you 'may judge this from our tears. The 'Arcadians have been more wretched 'than the Gauls (28). We ſhall never forget

'forget the reign of Lycaon, formerly 'changed into a wolf, as a puniſhment 'for his cruelty. But this ſubject would 'lead us to far for the preſent. I thank 'Jupiter for having inclined you, as well 'as your friend, to perform with us, to-'morrow, our journey to Mount Lyceum. 'You will not ſee a palace, nor a royal 'city, but, ſtill leſs, ſavages or Druids; 'but meads, woods, and rivulets, and 'ſhepherds, who will receive you with 'cheerful welcome. May you prolong 'the period of your ſo-journ among us! 'You will find to-morrow, at the feaſt of 'Jupiter, people from all parts of Greece, 'and Arcadians better informed than 'myſelf, who know, doubtleſs, the city 'of Argos. For myſelf, I avow that I 'have never heard of the ſiege of Troy, 'nor of the glory of Agamemnon, which 'ſubjects are ſpoken of, you ſay, all over 'the earth. My life is employed for the 'good of my family, and of my neigh-'bours. I underſtand nothing but 'meadows and flocks. I have never 'extended my curioſity beyond my 'country,

'country. Yours, that has, in your 'youthful years, caſt you amid foreign 'nations, is worthy of a God, or of a 'king.'

Then, turning towards his daughter, Tirteus ſaid: 'Cyanea, bring us the cup of Hercules.' Cyanea roſe immediately, and preſented it to her father with a ſmile. Tirteus filled it with wine; and addreſſing himſelf to the travellers, ſaid: 'Hercules 'travelled like you, my dear gueſts. He 'viſited this cottage; he reſted here at 'the time that, during a year, he purſued 'the brazen-footed hind of Mount Eri-'manthus. He has drank from this cup, 'you are worthy to drink after him. I 'uſe it only upon great occaſions, and I 'never preſent it but to my friends. No 'ſtranger has ever uſed it before you.' He ſpake, and preſented the cup to Cephas. It was of beech-wood, and held a *cyathus* of wine. Hercules emptied it at a ſingle draught; but Cephas, Amaſis, and Tirteus, had ſome difficulty of exhauſting it, though it went twice round.

After

After this, Tirteus conducted his gueſts to an adjoining chamber. It was enlightened by a window cloſed up with a lattice of ruſhes, through which they ſaw, by the light of the moon, the neigbouring plain, and the iſlands of the Alpheus. There were in this chamber two good beds, with covertures of warm and light wool. Tirteus, then, took leave of his gueſts, wiſhing that Morpheus might ſhed upon them his ſofteſt poppies.

When Amaſis was alone with Cephas, he ſpoke with rapture of the tranquillity of the valley; of the kindneſs of the ſhepherd; of the ſenſibility and graces of his young daughter, with which he could think of nothing to compare; and of the pleaſure which he promiſed himſelf in the morning at the feſtival of Jupiter, where he hoped to ſee a whole people as happy as this ſolitary family. This agreeable diſcourſe would have led both to paſs the night without ſleep, notwithſtanding the fatigues of their journey, had they not been invited to reſt by the ſoft light of the moon, which beamed through their

window; by the murmuring of the wind among the poplar leaves; and by the diſtant noiſe of the Acheloüs, the ſource of which falls, roaring, from the height of Mount Lyceum.

THE END.

NOTES.

NOTE I. *Page* 6, *Line* 25.

IN Greece there were many rivers and ſtreams of this name. We muſt not confound this ſtream, which had its ſource in Mount Lyceus, with the river of the ſame name, which deſcended from Pindus, and divided Etolia and Arcanania. This river, Achelöus, according to the fable, turned himſelf into a bull, to contend with Hercules for the poſſeſſion of Déjanira, daughter of Eneus, king of Etolia. But Hercules having ſeized him by one of his horns, broke it; and the diſarmed river was compelled, for the recovery of his horn, to give him one of the ſhe-goat, Amalthea, in exchange. The Greeks drew a veil of ingenious fables over natural truths. The meaning of this is as follows.—The Greeks named ſeveral rivers Achelöus, from the word (Αγελη, agele,) which ſignifies a herd of oxen, either on account of the roaring of their waters, or rather, becauſe their heads uſually ſeparated themſelves, like thoſe of oxen, in horns or mouths, facilitating their conflux with the ſea, as I have obſerved in my Studies of Nature. Now, the

the Achelöus frequently overflowing, Hercules, the friend of Eneus, king of Etolia, cut, according to Strabo, a canal from this river to water the land: this weakened one of its mouths; and hence Hercules is ſaid to have broken one of its horns. But becauſe, on the other hand, the country was much enriched by this canal, the Greeks added, that Achelöus, in exchange for his horn, gave that of the ſhe-goat, Amalthea, which is well known to have been the ſymbol of plenty.

NOTE 2. *Page* 15, *Line* 3.

Amaſis was an Egyptian, and Egypt was in Africa; but the ancients placed it in Aſia. The Nile, on the weſtern ſide, formed the boundary of Aſia. See Pliny, and the ancient Geographers.

NOTE 3. *Page* 15, *Line* 26.

Memnon, the ſon of Tithonus and Aurora, was killed at the ſiege of Troy by Achilles. At Thebes, in Egypt, a magnificent tomb was raiſed to his memory, the ruins of which are remaining to this day, upon the banks of the Nile, in a ſpot, called by the ancients Memnonium; and now by the Arabs, Medinet, Habore, the City of the Father. The coloſſal remains are to be ſeen of his ſtatue, which uſed of old to emit harmonious ſounds at the riſing of the ſun.

I ſhall

I ſhall here make a few obſervations upon the noiſe produced by this ſtatue, becauſe it is particularly intereſting in the ſtudy of nature. There is no doubt with regard to the fact. The Engliſhman, Richard Pocock, who viſited, in 1738, the remains of Memnonium, of which he has given as particular an account as can be made at this day, collects many authorities of the ancients upon the wonderful effect of the ſtatue of Memnon, which I have here abridged.

Strabo ſays, that in the Memnonium, beſides other colaſſal figures, there were two ſtatues, at a little diſtance from each other; that the upper part of one of them had been thrown down; and that there iſſued once a day from its pedeſtal, a ſound ſimilar to that which is heard when we ſtrike upon any thing hard. Both Ælius Gallus and himſelf, being upon the ſpot, heard the ſound; but he could not aſcertain whether it came from the baſe, or from the ſtatue, or from thoſe which were around.

Pliny, the naturaliſt, much more cautious than we ſuppoſe, when he is about to atteſt any extraordinary fact, contents himſelf with relating this upon public authority, in uſing theſe doubtful expreſſions; narratur, ut putant, dicunt, which he employs ſo frequently in his work. It is when he ſpeaks of the baſaltes. Hiſt. Nat. l. 36, ch. vii.

Invenit

Invenit eadem Egyptus in Ethiopiâ quem vocant baſalten, ferrei coloris atque duritiæ...

Non abſimilis illi narratur in Thebis, delubro Serapis, ut putant, Memnonis ſtatuâ dicatus! quem quotidiano ſolis ortu contactum radiis crepare dicunt.

'The Egyptians find alſo in Ethiopia a ſtone 'called baſaltes, poſſeſſing the color and hardneſs 'of iron....

'They report that the ſtatue of Memnon in 'the temple of Serapis, at Thebes, is made of 'this ſame ſtone, which, the ſay, emits a ſound 'every day, when it is touched by the rays of the 'riſing ſun.'

Juvenal, ſo much upon his guard againſt all ſuperſtitions, and particularly thoſe of Egypt, adopts this fact in his ſatire the 15th, which he has levelled at theſe very ſuperſtitions.

Effigies ſacri nitet aurea cercopitheci,
Dimidio magicæ reſonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.

'The golden image of a ſacred long-tailed 'ape, where the magic chords of the half of the 'ſtatue of Memnon reſouud, and ancient Thebes 'lies buried beneath her hundred gates.'

Pauſanias relates, that Cambyſes broke this ſtatue; that one half of the trunk lay upon the ground; and that the other half gave every day, at ſun-riſe, a ſound like that of a bow-ſtring, which ſnaps becauſe it is too much ſtretched.

Philoſtratus

Philoſtratus ſpeaks of it as a witneſs. He ſays, in his life of Apollonius Tyaneus, that the Memnonium was not only a temple, but a forum: that is to ſay, a place of very great extent, having its public ſquares, its particular buildings, &c. For temples, formerly, had many exterior appendages; woods, which were conſecrated to them, accommodations for the prieſts, for victims, and the reception of ſtrangers. Philoſtratus affirms, that he ſaw the ſtatue of Memnon entire; which implies, that in his time the upper part was repaired. He repreſents it under the form of a young man ſitting, and looking towards the riſing ſun. It was of black ſtone. Both its feet were upon a level, like all the ancient ſtatues before Dedalus; he is ſaid to have been the firſt, who ever advanced the feet of ſtatues one before the other. Both his hands were reſting upon his thighs, in the attitude of riſing.

From the appearance of his eyes and mouth, you would imagine that he was about to ſpeak. Philoſtratus and his fellow-travellers were not ſurprized at the attitude of this ſtatue, becauſe they were ignorant of its virtue; but, when the rays of the riſing ſun darted upon its head, no ſooner did they approach the mouth, than they were ſtruck with a prodigy, for it actually ſpoke.

Here then is a ſucceſſion of grave authors from Strabo, who lived in the reign of Auguſtus, to the time of Philoſtratus, under Caracalla and Geta,

Geta, that is to ſay, for the ſpace of two hundred years, who affirm that the ſtatue emitted a ſound at the riſing of the ſun.

As for Richard Pocock, who ſaw but the half of it in 1738, he found it in the ſame condition in which Strabo beheld it, about 1738 years before, with this exception, that no ſound proceeded from it. He ſays, that it is of a particular kind of granite, hard and porous, ſuch as he had never ſeen before, and very much reſembling the eagle ſtone. At the diſtance of 30 feet, northward, there was, the ſame as in the days of Strabo, another coloſſal ſtatue entire, conſiſting of five layers of ſtones, with a pedeſtal of 30 feet in length, and 17 in breadth. But the pedeſtal of the mutilated ſtatue, which is that of Memnon, conſiſts of 33 feet in length, and 19 in breath. It is a ſingle block, but ſplit at the diſtance of ten feet from the back of the ſtatue. Pocock does not mention the height of theſe pedeſtals, no doubt becauſe they were enveloped by the ſands; or rather, becauſe the perpetual and inſenſible action of the weight will have driven or ſunk them into the earth; as is remarkable in all the ancient monuments which are not founded upon the ſolid rock. The ſame effect is obſervable in cannons and piles of balls, placed upon the floors of our arſenals, which bury themſelves in courſe of a few

few years, unleſs they are ſupported by good platforms.

With regard to the reſt of the ſtatue of Memnon, Pocock gives us the following dimenſions:

From the ſole of the feet to the ancle,	2 feet, 6 in.
Idem, to the inſtep,	4 feet.
Idem, to the top of the knee,	19 feet.

The foot is 5 feet in breadth, and the leg 4 feet in thickneſs.

He found alſo upon the pedeſtal, the legs and feet of the ſtatue, a variety of inſcriptions in unknown characters; others of great antiquity, badly engraved, both in Greek and Latin; the teſtimonies of thoſe who have heard the ſound that it ſent forth.

The remains of Memnonium exhibit all around, to a conſiderable diſtance, ruins of an architecture immenſe and ſtrange; excavations in the ſolid rock, forming part of a temple; large portions of walls thrown down and half deſtroyed, and others ſtanding; a pyramidal gate, avenues, ſquare pillars, topped by headleſs ſtatues, holding, like that of Oſiris, a lituus in one hand, and a ſcourge in the other. Farther off, the relics of gigantic ſtatues ſcattered upon the ground, heads 6 feet in diameter and 11 feet in length, ſhoulders 21 feet broad, human ears 3 feet long and 16 inches broad; other figures riſing as it were out of the ground, whoſe

whoſe Phrygian bonnets only appear above the ſurface. All theſe gigantic works are made of the moſt precious materials, marble black and white, marble entirely black, marble ſtained with red, black granite, and yellow granite, chiefly crowded with hieroglyphics. What ſentiments of reſpect and admiration muſt theſe enormous and myſterious fabrics have excited among ſuperſtitious nations, particularly when, amid their ſilent courts at the firſt rays of the morning, plaintive ſounds were heard to iſſue from a breaſt of ſtone, and the coloſſal Memnon ſent forth a ſigh at the ſight of his mother.

This fact is too well atteſted, and has continued too long to admit of a doubt. However, many learned men have attributed it to ſome exterior and momentary artifice of the prieſts of Thebes. Strabo, himſelf a witneſs of the noiſe of this ſtatue, ſeems to inſinuate it. Indeed, we know that it is in the power of ventriloquiſts, without moving their lips, to make us hear words and noiſes, which, though they ſeem to come from a greater diſtance, are in reality produced very cloſe to us. For my own part, however durable you may imagine the effect of the wonderful ſtatue of Memnon, I conceive that it was produced by the morning, and eaſily to be imitated, without being obliged to renew the artifice until ages have elapſed. It is well known, that the prieſts of Egypt had made nature their particular ſtudy;

ſtudy; and that they had thence formed a ſcience, known by the name of magic, the knowledge of which they reſerved unto themſelves. There can be no doubt, but that they were acquainted with the effect of the expanſion of metals; and, among others, that of iron, contracted by the cold, and elongated by the heat. They might have placed in the great baſe of the ſtatue of Memnon, a long ſpiral rod of iron, ſuſceptible, by its extent of contraction or dilatation upon the ſlighteſt impreſſion of cold or heat.

This method was ſufficient to cauſe a metal bell to ſound from it. Their coloſſal ſtatues being partly hollowed, as is to be ſeen in the ſphinx, near the pyramids of Cairo, all ſorts of machines might be placed within them. The ſtone itſelf of the ſtatue of Memnon being, according to Pliny, a baſaltes of the hardneſs and color of iron, may as eaſily contract and dilate as the metal of which it appears to be compoſed. It is certainly of a different nature from other ſtones, for Pocock, who was converſant with all kinds, ſays, that he had never ſeen any thing like it. He attributes to it a particular character of hardneſs and poroſity common to all ferrugineous ſtones. It might therefore be ſuſceptible of contraction and expanſion, and thus poſſeſs within itſelf a principle of motion, particularly at the dawn of day, when the

the contraſt of the chill of the night, with the firſt rays of the riſing ſun, is moſt ſtrong.

This effect muſt be infallible, under a climate like that of upper Egypt, where it hardly ever rains. There was therefore nothing more wonderful in the ſounds of the ſtatue of Memnon, at the moment when the ſun appeared above the horizon of Thebes, than in the exploſion of the cannon of the *Palais Royal*, and that of the mortar in the King's garden at the inſtant the ſun arrives to the meredian of Paris. By means of a burning glaſs, matches, and gunpowder, a ſtatue of Jupiter, in the midſt of the deſert, might be made to thunder, on ſuch a day in the year, and even at ſuch an hour of the day or night, according to pleaſure. It would appear ſo much the more wonderful, that it ſhould only thunder in ſerene weather, like the awfully ominous thunderbolts among the antients. What prodigies might not one effect in the preſent day upon nations already prejudiced by ſuperſtition, with electricity, which, by means of an iron or copper wire, ſtrikes in an inviſible manner, can kill a man by a ſingle blow, draw down the thunder from the boſom of the cloud, and conduct it whither you pleaſe in its fall? What effect might not one produce with aeroſtatics, this art new among us, which by means of a globe of taffeta covered with elaſtic gum, and filled with noxious air, eight or ten times lighter than

than our atmoſphere, raiſes ſeveral perſons at a time above the clouds, where the winds waft them to prodigious diſtances, travelling at the rate of nine or ten leagues an hour without the leaſt fatigue? In truth, our balloons are uſeleſs to us, becauſe they only move at the pleaſure of the winds, and we have not as yet diſcovered the method of guiding them; but I am perſuaded that we ſhall hereafter arrive to this pitch of perfection. Upon the ſubject of this invention, there is a very curious paſſage in the hiſtory of China, which proves that the Chineſe were anciently acquainted with balloons, and the method of guiding them at pleaſure, both by day and night. Nor is this ſurprizing in a nation who gained the ſtart of us in the inventions of printing, the compaſs, and gun-powder.

I ſhall relate this fact entirely out of the Chineſe annals, that our incredulous readers may be rendered more cautious, how they treat as fables what they do not underſtand in the hiſtory of antiquity, and credulous readers, leſs eaſy in attributing to miracles or magic, effects which modern phyſics imitates in public at the preſent day.

It is in ſpeaking of the emperor Ki, according to Father le Comte, or Kieu, according to the pronunciation of Father Martini, who has given us a hiſtory of the firſt emperor of China, from the annals of the country. This prince, who reigned

reigned about three thouſand ſix hundred years ago, was guilty of ſo many cruelties and irregularities, that his name is to this day deteſted in China, and when they wiſh to ſpeak of a man diſgraced by every kind of crime, they give him the name of Kieu. Undiſturbedly to enjoy his pleaſures, he withdrew himſelf with his wife and favorites into a magnificent palace, impenetrable on all ſides by the rays of the ſun. This deficiency he ſupplied by a prodigious number of magnificent lanterns, whoſe light he preferred to that of the ſtar of day, becauſe it was always conſtant, and ſuggeſted not to his mind, by revolutions of day and night, the rapid courſe of the life of man. Thus in the midſt of his ever-blazing apartments, to be the ſlave of his own paſſions, he renounced the government of the empire. But the people, whoſe intereſts he abandoned, having revolted, forced him from his infamous retreat, a wanderer for the reſt of his life, after he had, by his conduct, deprived his deſcendants of the crown, which paſſed to another family, and left a memory ſo highly execrable, that the Chineſe hiſtorians ſtyle him nothing but the Robber, without giving him the title of Emperor.

'However,' ſays Father le Comte, 'they de-
'ſtroyed his palace; and, to preſerve to poſterity
'a memorial of ſo unworthy an action, they
'hung up the lanterns in all the quarters of the
'city. This cuſtom was renewed every year,
'and

'and became, ſince that time, a conſiderable 'feſtival throughout all the empire. It is cele-'brated at Yamt-Cheou with greater magnifi-'cence than any where elſe, and they ſay that 'formerly the illuminations were ſo ſplendid, 'that an Emperor not daring openly to quit his 'court for the purpoſe of going thither, put 'himſelf, together with his queen and many 'princeſſes of his houſe into the hands of a ma-'gician, who promiſed to convey them thither in 'a very ſhort time. He took them up, during 'the night, upon magnificent thrones, raiſed by 'ſwans, and which, in a moment, arrived at 'Yamt-Cheou.

'The Emperor, ſupported in the air upon 'clouds, which lowered by degrees upon the 'city, beheld at his leiſure the feſtival: he then 'returned with the ſame velocity, and by the 'ſame equipage; nor was it perceived at court 'that he had been abſent. This is not the only 'fable which the Chineſe relate. They have 'hiſtories of them all, for they are ſuperſtitious 'in the extreme; and upon the ſubject of magic, 'whether feigned or true, they have not their 'equal among the nations of the world.' Memoirs upon the preſent ſtate of China, by Father Louis le Conte; letter b.

The name of this Emperor who was tranſported through the air, was Tam, according to Father Magaillans, and this event happened two thouſand

ſand years after the reign of Kieu, that is to ſay, about ſixteen hundred years ago. Father Magaillans, who has no doubt with regard to the event, although he aſcribes it to the operations of magic, adds, after the Chineſe, that the emperor Tam, by his muſicians, produced in the air a concert of vocal and inſtrumental muſic, which greatly ſurprized the inhabitants Yamt-Cheou. This city is about eighteen leagues diſtant from Nankin, where we may ſuppoſe the Emperor to have been at that time. However, if he was at Pekin, as Magaillans would have us to underſtand, when he ſays that the courier of Yamt-Cheou was a month upon the road in bringing him the news of this extraordinary muſic, which they attributed to the inhabitants of heaven; the aerial voyage was 175 leagues in a ſtraight line.

But, without queſtion of the fact, if Father le Comte, together with all the inhabitants of Paris, London, and many conſiderable cities of Europe, had ſeen, at broad noon, naturaliſts ſuſpended from globes above the clouds, tranſported in a few hours to the diſtance of 40 or 50 leagues from their point of departure, and one of them croſſing in the air that arm of the ſea which divides England and France, he would not ſo lightly have treated as a fable the tradition of the Chineſe. Beſides this, I find a great analogy of forms between theſe *clouds, which lowered by degrees upon the city of Yamt-Cheou*, and our aeroſtatic globes,

to

to which it is ſo eaſy to give theſe voluminous decorations. It is only the ſwans who conducted them, that can appear to us difficult to manage. But why may not the Chineſe have been able to train ſwans to ſimple flight, birds that are graminivorous, and ſo eaſily tamed when they are domeſticated, while we have inſtructed the hawk, a bird of prey that never loſes its ferocity, to attack game, and afterwards return upon the fiſt of the falconer. The Chineſe, better politicians, a people more ancient and peaceful than ourſelves, upon the ſubject of nature have had lights which our perpetual diſcords have not permitted us to acquire, and without doubt theſe lights in nature are what Father le Comte, in other reſpects a man of ſenſe, regards as a magic feigned, or true, in which he confeſſes that the Chineſe ſurpaſs all other nations. For my own part, I, who am no magician, taking the hint from ſome operations of nature, conceive that I have caught a glimpſe of an eaſy method of directing balloons, even againſt the wind; but I would not make it public, even though I were certain of its ſucceſs. What misfortunes have not the plague of the compaſs and gun-powder brought upon mankind! Our duty is not to render ourſelves wiſer, but better. Science is a torch which enlightens in the hand of the wiſe, but becomes the inſtrument of an incendiary in the hands of the wicked.

NOTE 4. *Page* 21, *Line* 2.

This is the iſland of Malta.

NOTE 5. *Page* 21, *Line* 16.

This is the cotton plant, a native of Egypt. At Malta a great part of the common people, who are extremely poor, ſupport themſelves by manufacturing it very prettily. There is a ſecond kind, a ſhrub, which is cultivated in Aſia, and in our colonies of America. I believe that there is alſo a third kind in America, the produce of a large thorny tree; ſuch care has nature taken to diffuſe a vegetation ſo uſeful in the hot parts of the world! It is a fact, that the ſavages of thoſe parts of America which are ſituated between the tropics, at the landing of Columbus, uſed to make their clothes and hammocks of cotton.

NOTE 6. *Page* 21, *Line* 24.

The quails ſtill paſs over Malta upon a day named and marked in the almanack of the country. The cuſtoms of animals never vary; but thoſe of men have changed a little in this iſland. Some grand-maſters of the order of Saint-John, to whom this iſland belongs, have undertaken works of public advantage; among others, they have conducted the water of a rivulet down to the port. In this place there are, no doubt, many other projects to be formed for the happineſs of mankind.

NOTE 7. *Page* 22, *Line* 11.

Now called the iſland of St. Peter and St. Antiochus. They are very ſmall; but they have a great fiſhery for Tunnies, and large ſalt-works.

NOTE

NOTE 8. *Page* 23, *Line* 25.

Bodily exercise is the aliment of health. Some philosophers have carried the point still farther. They have pretended that bodily exercise was the aliment of the soul. Bodily exercise is only beneficial to health; the soul has its own distinct from the other. Nothing is more common than to see delicate men who possess virtue, and robust men who have none at all. Virtue is no more the result of physical qualities, than bodily strength is produced by moral qualities. All constitutions are equally proper to vice and virtue.

NOTE 9. *Page* 32, *Line* 26.

It always bears the name of Heva. There is in reality, at the mouth of the Seine, upon its left bank, a mountain consisting of strata of black and white stone, which is called *la Heve.* It serves as a mark for seamen, and a flag is erected for the purpose of making signals.

NOTE 10. *Page* 35, *Line* 25.

I perceived, by the whiteness of its foam, a mountain of water. This mountain of water is produced by the tides which enter the Seine from the sea, and drive it back against its course. When it is coming it may be heard at a great distance, particularly in the night time. They call it the Bar, because it always bars the course of the Seine. This bar is usually followed by a second bar much higher, which follows it at a distance

diſtance of one hundred toiſes. They move faſter than a horſe at full ſpeed.

NOTE 11. *Page* 43, *Line* 11.

The Druids honor theſe divinities. For the manners and mythology of the ancient northern nations, conſult Herodotus, Cæſar's Commentaries, Suetonius, Tacitus, the Edda by Mallet, and the Swediſh collections by the Chevalier de Keralio.

NOTE 12. *Page* 43, *Line* 20.

Cæſar ſays exactly the ſame thing in his Commentaries.

NOTE 13. *Page* 45, *Line* 16.

The Laplanders have the art of manufacturing tin admirably. In general, a great perfection is obſervable in all the arts practiſed by ſavage nations. The canoes and rackets of the Eſquimaux, the prows of the iſlanders of the South Sea, the nets, the lines, the hooks, the bows, the arrows, the ſtone hatchets, the habits and head-dreſſes of the greater part of theſe nations, bear an exact conformity to their neceſſities. Pliny attributes the invention of caſks to the Gauls. He ſpeaks highly of their tinning, their dying in wood, &c.

NOTE 14. *Page* 46, *Line* 15.

See Cæſars Commentaries.

NOTE 15. *Page* 49, *Line* 7.

See Tacitus upon the manners of the Germans.

NOTE

NOTE 16. *Page* 51, *Line* 7.

The Gauls, and the northern nations, called Venus Siofne, and Cupid Sifione. See the Edda. The moſt dangerous weapon among the Celts, was neither the bow, nor the ſword; it was the knife. With this they armed the Dwarfs, and they triumphed over the ſword of the Giants. The enchantment made with a knife could never be broken. The handles of the knife here mentioned, are bivalve ſhells, elongated in the form of a handle of a knife, from which they derive their name. They are to be found in great plenty along the ſtrands of Normandy, buried in the ſand.

NOTE 17. *Page* 51, *Line* 17.

And perhaps of the law-ſuits ſo common in Normandy, ſince this apple was, originally, the preſent of Diſcord. A cauſe leſs far-fetched may be aſſigned, in the prodigious number of petty juriſdictions with which this province is filled, in its litigious cuſtoms, and above all in European education, which ſays to every man, from his infancy: *Be thou the firſt.*

It would not be equally eaſy to diſcover the moral or phyſical cauſes of that female beauty ſo ſingularly remarkable in the Pays de Caux, particularly among the country girls. Their blue eyes, their delicacy of feature, their freſhneſs of complexion, and forms, would do honor to the prettieſt women of the court. I know but of one canton

canton beſides in the whole kingdom, where the common women are equally beautiful. This is at Avignon. Their beauty has however another character. Their large eyes are black and ſoft, they have aquiline noſes, and heads like thoſe of Angelica Kauffman. While modern philoſophy is buried in the reſearch, we ſhould allow the mythology of the Gauls to give an account of the beauty of their daughters, by a fable which perhaps the Greeks would not have rejected.

NOTE 18. *Page* 56, *Line* 10.

Tor-tir. Perhaps it is from the names of theſe two cruel Deities of the North, that the word torture is derived.

NOTE 19. *Page* 59, *Line* 1.

This is the Montmartre, *Mons Martis.* It is well known, that this hill, dedicated to Mars, whoſe name it bears, is formed of a lime-ſtone rock. Others, indeed, derive the name of Montmartre from Mons martyrum. Theſe two etymologies may be very eaſily reconciled. If there have been formerly a great many martyrs upon this mountain, it is probable that it had ſome famous idol to which they were ſacrificed.

NOTE 20. *Page* 65, *Line* 19.

Savage nations, unacquainted with the uſe of the ſaw, without which it is not eaſy to reduce a tree into planks, found a difficulty in making doors.

doors. Alſo, when they quitted a country, ſuch as poſſeſſed doors carried them off with them. A hero of Norway, whoſe name I cannot recollect, diſcovering Greenland, caſt his into the ſea, to aſcertain where the Fates would fix, and he eſtabliſhed himſelf in that part of Greenland, where they went aſhore. Doors, and their threſholds, were, and are ſtill, ſacred in the Eaſt.

NOTE 21. *Page* 86, *Line* 10.

The walnut and the cheſnut grow to a great height; but theſe fruits fall off when they are ripe, and do not break in their fall like ſoft fruits, which beſides grow upon trees eaſy to aſcend.

NOTE 22. *Page* 87, *Line* 25.

The Gauls, as well as all the other ſavage nations, lived upon porridge or flummery. For the ſpace of three hundred years, the Romans themſelves were ignorant of the art of making bread. Porridge or flummery conſtituted their chief nouriſhment, according to Pliny.

NOTE 23. *Page* 93, *Line* 13.

They pretend that the ancient church of Saint Genevieve, was erected to Iſis before the eſtabliſhment of Chriſtianity in Gaul.

NOTE 24. *Page* 96, *Line* 5.

The anſerina potentilla is found frequently upon the banks of the Seine, about Paris. It renders them ſometimes quite yellow at the end of

of ſummer, by the colour of its flower. This flower is roſe-formed, its breadth about that of a piece of 24 ſols, without an elevated ſtalk. It carpets the earth together with its foliage, whoſe net-work form extends to a great diſtance. Geeſe are very fond of this plant. Its leaves, in the form of the feet of geeſe, adhering cloſely to the ground, permit the aquatic birds to walk as it were upon a carpet, and the yellow of its flowers forms on agreeable contraſt with the azure of the river, and the verdure of the trees; but, above all, with the marble color of the geeſe, perceivable at a conſiderable diſtance.

NOTE 25. *Page* 111, *Line* 6.

This is the Voloſpa of the Icelanders. This hiſtory of Balder has a ſtriking reſemblance to that of Achilles, who was plunged up to his heel in the Styx, by his mother Thetis, to render him invulnerable, and afterwards killed by this part of his body which had not been dipped, by a wound from an arrow of the effeminate Paris. Theſe two fables of the Greeks and the ſavage nations of the North, contain a moral ſenſe of great truth; it is, that the ſtrong ſhould never deſpiſe the feeble.

NOTE 26. *Page* 218, *Line* 19.

The Carnuti were the inhabitants of Pays Chatrain, the Cenomani thoſe of Mans, and the Diablinti thoſe who dwelt round about. The Redones

Redones who inhabited the city of Rennes, had the Curioſoliti in their neighbourhood, and the people of Dariorigum were neighbours to the Venetians, who dwelt at Vannes in Britanny. From theſe they pretend, that the Venetians of the Adriatic gulph derived their origin. See Ceſar, Strabo, and the geography of Danville.

NOTE 27. *Page* 124, *Line* 13.

Moſt of the fruits which incloſe a collection of ſeeds, ſuch as pomegranates, apples, pears, oranges, and even gramineous productions, ears of corn for inſtance, bear them divided, by ſoft ſkins, in brittle capſules; but the fruits which only contain one ſeed, or very ſeldom two, as the walnut, the filbert, the almond, the cheſnut, the cocoa, and every other ſpecies of nut, as the cherry, the plumb, the apricot, the peach, bear them enveloped in very hard capſules, of wood, of ſtone, or leather, formed with admirable art. Nature has ſecured the preſervation of collected ſeeds, by multiplying their cells, and of ſolitary ſeeds, by ſtrengthening their coverings.

NOTE 28. *Page* 126, *Line* 26.

The Arcadians have been more unhappy than the Gauls. It ſhould ſeem that the firſt condition of nations is that of barbariſm. This we are tempted to believe by the example of the Greeks, before Orpheus; of the Arcadians, under Lycaon; of the Gauls, under the Druids; of the Romans

Romans before Numa; and of almoſt all the ſavages of America.

I am of opinion that barbariſm is a diſeaſe of the infancy of nations, and that it is a ſtranger to the nature of man. It is frequently nothing more than jealouſy, which riſing nations experience from their enemies. This jealouſy inſpires them with revenge ſo much the ſtronger, in proportion as the conſtitution of their ſtate is the more eaſy to be overthrown. Thus, the little ſavage hordes of the new world, eat reciprocally their priſoners of war, although the families of the ſame colony live together in perfect unity. For the ſame reaſon it is, that weak animals are much more revengeful than thoſe which are larger. The bee ſtrikes its ſting into the hand that approaches its cell; the elephant ſees the arrow of the hunter miſs him, and he turns not out of his way.

Barbariſm is ſometimes introduced in a riſing ſociety, by the individuals which collect themſelves to it Such was, originally, that of the Roman people, partly formed of robbers aſſembled by Romulus, and which never began to be civilized until the reign of Numa. At other times, it is communicated, to a people already poliſhed, like an epedemic, merely by the intercourſe of its neighbours. Such was that of the Jews, who, in ſpite of the ſeverity of their laws, after the example of the Canaanites, offered up their children to idols. In moſt inſtances it is incorporated

corporated in the legiſlation of a people by the tyranny of a deſpot, as in Arcadia, under Lycaon, and ſtill more dangerouſly by the influence of an ariſtocratical body, which, for the intereſt of its own authority, perpetuates it, even to the ages of civilization. Such are, in the preſent age, thoſe ſavage prejudices of religion, inculcated among the gentle Indians, by their bramins: and thoſe of honor among the poliſhed Japaneſe, by their nobles.

I repeat it, for the conſolation of mankind, moral evil, as well as phyſical evil, is a ſtranger to man. They both ariſe from a deſertion of the law of nature. Nature has made man good. Had ſhe made him wicked, ſhe, who has ſuch a conformity in all her works, would have given him claws, or ſome arms of offence, as ſhe has given to thoſe beaſts whoſe character is ferocity. She has not only deprived him of the methods of defence which other animals enjoy; but ſhe has created him the moſt naked and moſt miſerable of all, certainly to compel him to have recourſe perpetually to the humanity of his fellow-creatures, and to exert it towards them in his turn. Nature has no more conſtituted whole nations of jealous, envious perſons, liars, deſirous of ſurpaſſing one another, ambitious conquerors, cannibals, then ſhe has made them inceſſantly peſtered with the leproſy, the fever, the ague, the ſmall-pox. If you even meet with ſome individual

dividual who has theſe phyſical evils, attribute it immediately to ſome bad food, or a putrid atmoſphere in his neighbourhood. Thus, when you find barbariſm in a riſing nation, refer it ſolely to the errors of its government, or the influence of its neighbours, as you would attribute the wickedneſs of a child to the vices of his education, or the influence of a bad example.

The courſe of the life of a people bears the ſame affinity to the life of a man, that the poſt of a tree does to its branches.

I was engaged, in my text, upon the moral progreſs of ſocieties, barbariſm, civilization, and corruption. I had here glanced upon a ſubject of equal importance, their natural progreſs, infancy, youth, manhood, and age; but theſe ſketches have extended beyond the bounds of a ſimple note.

Beſides, if we would caſt our eyes beyond our horizon, we muſt climb mountains too often tempeſtuous. Let us deſcend again into the peaceful vallies. Let us repoſe between the ſummits of Mount Lyceum, upon the ſtreams of Acheloüs. If time, the muſes, and the public, favor theſe new ſtudies, it ſhall be enough for my pencil and my ambition to paint the meads, the woods, and the ſhepherds of Arcadia the Happy.

FINIS.

BIBLIOTHECA BODLEIANA